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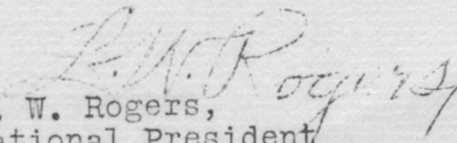
April 3, 1930.

Dear Fellow Students:-

The fact that you are paying a dollar for these notes of the last Summer School is the evidence that you are in earnest in the endeavor to more fully understand the Ancient Wisdom and to live the spiritual life. It is such people that we want at our national gatherings because they are excellent channels through which the higher forces can reach the physical plane.

Why not come to the next Summer School and get both knowledge and inspiration at first hand? I send you this cordial invitation to come to Wheaton in July and give us a chance to prove how much we can help you!

Yours most cordially,


L. W. Rogers,
National President

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WHEATON SUMMER SCHOOL

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CONDENSED PROCEEDINGS

CONTAINING ALL THE LECTURES BY DR. BESANT, DR.
ARUNDALE, MR. GEOFFREY HODSON, MR. MAX WARDALL.

AMERICAN THEOSOPHICAL SOCIETY.

PREFACE

This special edition of the Proceedings of the Summer School of 1929 is issued by request of one of the members who attended and who, knowing the value of the lectures, wished to increase the number of those who might profit through such knowledge.

For the season of 1930 we shall have new courses of lectures, with Mr. Geoffrey Hodson again answering questions about the inner planes, from the authoritative viewpoint of personal observation, and with Miss Clara M. Codd added to the staff.

The Convention in Wheaton will be held July 6, 7 and 8.

The Summer School will run from July 9 to 15, and it has been decided to make the Convention-Summer School open to the families of T.S. Members and those who are interested but have not yet joined.

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OPENING ADDRESS

BY DR. ANNIE BESANT.

I do not know whether the best way of obtaining the best from particular persons is to ask them to speak about a complicated subject just a minute before they are to begin. However, there are certain things one can say to you as to the work that is to be done here in preparation for helping the world outside. Let me say a few words about essentials first and then about methods. Each person can, of course, speak on a problem only in the attitude which he himself holds to that problem, if he wants to give you his best. There are many ways, one ought to remember, of dealing with these problems, and the discussion of these ways is one of the most useful results of such a meeting as this. You can assume that you bring with you for your special contribution to the general stock the needs, the temperament and anything else like that, which is applicable to your own State. I mentioned that in the American republic you may find certain definite characteristics belonging to each State, if you examine it carefully. Find out what is common to the States and therefore peculiar, and which may make your presentation of the theosophical truths more useful to your hearers.

There is one point which I should like to put to you and one which I think is apt. In surveying your field of work you should try to ascertain from those who have the knowledge what organized work for the helping of the general population of this area is already being done by other bodies that are not theosophical in name but that are in general sharers in what might be called the theosophical attitude. The point which I am particularly anxious to impress upon you is that we must not narrow the teaching of Theosophy to a narrow set of doctrines. There is one phrase from the Hebrew: "Which mightily and sweetly ordereth all things." Now those two words "mightily" and "sweetly" seem to me to embody the methods, you might say, of the theosophical work. It has behind it the irresistible force of the Elder Brothers of our race. When I say our race, I mean of course the highest of those who took up their own superhuman evolution on the moon and have come to this earth in order to guide it on its own particular path. Now to me it is very important that those who go out to speak for the Theosophical Society should, if it be possible -- not imposed upon them but growing out of themselves -- have a very thorough belief in the Masters. I am using the word Masters, because I intend to indicate by that the whole of the Occult Hierarchy, because that is the inner government of the world. Anything which does not fit in with the plan of the Hierarchy, which is the carrying out of

the plan of the Lord of the World, is a failure. The plan for our world is a portion, of course, of the great plan of the whole solar system. But we are not concerned with that. Just as a great architect's plan of a great building is different to each of the heads of the great departments, though they may have a general idea of the whole plan, and just as the part of the plans contains, as it comes down to the lower class of workers, a more exact detail but less in amount to be executed, so it is with the plan of the Logos of our solar system, handed down to a certain great succession of guides in order that they may carry out part by part that which is entrusted to them and that they may work so perfectly and so completely each in his own part that the separate parts fitted together may make a perfect fit into a great building.

When we look at the great heads of the different departments, we find that these are perfectly planned out. We have the divisions of those among the officers able to carry out the plans of the Head. We have a governing department which has to do with the masses of people, nationalities, etc. We find at the head of each great race a Manu. It is always the one who is dealing with the race which has been carried to a higher point in evolution than the preceding one, it is always he, who has the smallest number that are fit to go on to the next department or race; so that you have working at one time more than one Manu. We are concerned at this particular time with one Manu who is the head of the fifth race. The younger members can pick up the details from their own study. But even those who are not in a place of leadership in the Society ought to have in mind the plan of the whole, so as to work in unison with that. The reason I think it is of such importance is this: the most active of our people -- those who are most inclined to initiate fresh activities -- are people generally of great enthusiasm and therefore of great driving force and strong will. Otherwise they would not have the perseverance to go along in spite of obstacles and opposition. Now in the higher spheres where we are dealing with great leaders such as Manus we do not find this kind of conflicting ideas, but we do find the contribution from each of them which will help the whole. Because we are training to take places of leadership in this work, it is well that in like manner we should have an idea of the general plan and then try that our little plans should fit in with that. We must use our best intelligence. Now I include in that the work of both the lower mind and the higher. The lower mind is essentially analytical. It observes, it classifies, and then when the classification is over, it hands over its work to the higher mind, which synthesizes the whole and by induction finds out the law.

However small or however great the working out of the part of the plan committed to our hands, let us realize that we all make mistakes. It is really a most encouraging thing if we take it right end up. I will mention here a quotation from that remarkable man, Henry Ford, who has some most illuminative ideas. He said to a reporter, "I never make a mistake." The reporter

stared at him, no doubt thinking him very conceited indeed. "And you've never made a mistake," continued Mr. Ford. The reporter did not in the least agree with him and then he explained himself as follows. "What is a mistake? Why do you make it? You make it because you are going to have an experience that you have not had. Not having had it before, you have no knowledge of how to deal with it. You make a mistake and you have then added to your knowledge of how to deal with it. You have then added to your knowledge by filling up that gap in your knowledge by what is called a mistake. The more mistakes, therefore, the better." I look back on my life and find my mistakes a most valuable part of my experience and so you can use every mistake to get a little bit wiser, and if you keep on living you ought to have a certain amount of common sense. But what to me is the great comfort of the plan is that if one does make a mistake, the work we are doing breaks. The work we are doing fails, and we learn how to take failure with joy, the thing we must learn.

A number of you are gathered together to help each other get information. Every one of you has something to give and you ought to give it. Looking at the whole of your life and your plans in that light, you will gain the most extraordinary peace and serenity of mind. I suppose all of us are enthusiastic. All of us, I think, put what I may call our hearts into the work. We should not work properly if we did not. Unless we throw ourselves into the work with all our hearts to make it a success we shall gain neither the experience which we ought to have to carry out the work nor that piece of mind which is essential to successful work in the long run. Along that particular line I have had a lot of experience. Put your heart into things. Put your enthusiasm into them. That is, to use a phrase from "Light on the Path," that marvelous little book, "Work as those who are ambitious." Otherwise you won't do much. Then take a phrase before that, "Kill out ambition." Now I think the writer does not make his sentences consecutive. You very often have to read his instructions in pairs which are separated from other sentences, the first from the second. "Kill out ambition," he tells you. You start out to do that. Then when you are losing enthusiasm and finding things a little bit dull, you come across this which makes it complete: "Work as those who are ambitious." It is your business to criticize yourself and not other people. The process is generally reversed. There is a very wise saying: "If you cannot improve yourself, how do you expect to improve other people?" You cannot do it at first. Ambition is a necessary stimulus to action and if it is killed out too soon, then the person is apt to get sluggish. You take up the Bhagavad-Gita. You read the instruction, "Work without desire for fruit." Admirable. But if a person tries to do that too soon, his work will be very inefficient and very feeble. It is no good trying to give a precept to a person who is just beginning to study. You must try to help people where they are and not where you are. That is a mistake we have all of us made; at least I have made it myself over and over again. When

I began to work at Theosophy. I worked in my own way. For one thing, I used a great many Sanskrit words. H. P. B. had done it and I tried to follow her. Then she pointed out to me that she had used a great many words incorrectly. She asked the Pundits of India to describe what she saw, meaning the etheric body. They gave her the name linga sharira. She did not know what to do but take it. She only found out bit by bit. One of her greatest difficulties was that she could not get people to see what she saw. Therefore out of a very exquisite and perfect language we got a very imperfect idea. She once said to me, "For goodness' sake try to make it English Theosophy!"

You must know that I was one of the founders of the Hindu University. It began in two small rooms, lent by a merchant in Benares, in which we started the two college classes. Four rooms would have been better, from a western standpoint. In the east they have a talent for isolating themselves, so that you will find a Pundit correcting pronunciation in three or four classes at one time and it is a fearful babel. He presents the teaching to each particular class at a time. One reason why India is so much more ignorant than it used to be is because the English thought it impossible to teach in such a babel and tried to establish the western way, and of course it is impossible to build so many schools. Luckily for myself I was educated in that way and I had to learn to have other lessons going on around me which might be very interesting. Other people's lessons are always more interesting! I used to hear a voice: "Annie, that is not your particular work you are listening to." Now that power of detachment from what may be going on around you is one thing in which you should train yourself. You ought to be able to work as well in a room in which a number of people are talking, because you make a little silence around yourself. Now suppose you worked for many years. Suppose that you have been practically the head of it as far as all management and control is concerned and that a plan came of turning it into a university. Still another person had had that same idea although he had not been working in a Hindu college. He was asking for a charter for a Hindu university. The head of a Hindu university should be a Hindu and not a European and so I went to my fellow trustees and asked why, if a competent Hindu was asking for a charter, we should not, instead of asking for the charter ourselves, get behind the man who could do it better than we could. I said, "Let us hand over to the new body all funds, and so forth, and let him be at the head of things." I do not have the very slightest interest now as to whether any plan of my own succeeds or fails. I don't care a bit. Sometimes I have to pretend to care a bit because some people become indifferent, if you are indifferent. Now in one or two things I know I am going to succeed because it was given to me by the King at Shamballa. "The end will be a triumph. Take care that it is not stayed by success." That is the keynote of my Indian work. You see, I am taking it because I know exactly the details of it. The giving up of the Hindu College was the last wrench. Into no other work

since then have I put my heart in that sense. But I must say the one who technically started it has been as generous as a man could be to me. My Doctor's degree which was to have been the first given by the University was instead given quite rightly to the Prince of Wales when he was there, and I was given the second. The work is going forward entirely to the credit of India. Now the value of having had a bad time like that is the entire indifference to success or failure in every piece of work I undertake. I do not care. I suggest to you that you try to train yourselves in that, even if it takes a long time. It means complete peace and therefore is the very best work you can do. As long as you are excited about your work, as long as you are wondering whether someone else will come along and take it out of your hand, your work is not done in the right spirit.

And those words, "not stayed by success," I have always had in mind. That is our great danger in India. Staying revolution and violence because the people are so hungry. If you could realize what it is -- you cannot in a country like this -- if you could realize what it is for more than sixty per cent. of the population not to have three-fourths of the nourishment necessary for health, you would understand something of the pressure of danger in India. In 1915 I warned the Congress that the greatest danger in India was a revolution of hunger. That still remains the greatest danger. If one fussed over those things, it would be impossible to work under those conditions. But if you care at all about the matter, then that will explain to you why I do not work with Mr. Ghandi. Mr. Ghandi is one of the most spiritual men that I know. He identifies his own life with the life of those around him and he does it so perfectly that if his followers commit a riot -- he is always speaking in favor of non-violence -- he fasts. I do not say it is a very sensible way, but it is his way. He does not separate himself from anybody. The worse criminal is the same as himself. He takes the blame of it, identifies himself with it. It is because of that that I have the greatest respect for him, although I could not work with him. Why? Because he has no knowledge of human nature. There are very few people like Mr. Ghandi. If a man knocks him down, he gets up and shakes hands with the man. He never resents an injury and he thinks everybody else is the same. Therefore he is impossible as a politician. You have to deal with human nature in political life. Now, in all your work you have to discriminate as to the capacity of your followers to carry it out. Otherwise you will only make failures. One of H. P. B.'s first lessons was "Study yourself before studying other people, always." Try to understand people. Only in that way can you do the best service. Now Mr. Chandi's policy leads to rioting and that is why I oppose it. His people do not pay taxes. It is all right for him but not for me. Supposing I did not pay taxes. They would take my motor car, and somebody would give me another. But if a peasant does not pay his taxes, his farm will be taken away from him and he and his family will be turned out into the world, and when that happens, they riot.

If you take a share in the public life of the country, you must consider the people you are dealing with and consider how far they can be moved by motives. Your duty is a duty to the world and not only spreading a number of doctrines. Those are useful just in proportion as they affect the minds and lives of the people. The essential thing is the welfare of the people and it is no good talking about the brotherhood of humanity unless you are willing to help the brother who happens to come near to you. We want to make Theosophy practical. That is what you are here for. Now one good way, I think, is when you are surveying carefully your area of work to know what movements are already going on in that area and not to duplicate the movements. Go into the movements and theosophize them. It is much more effective. Do not make your own separate movement. Do not think people will think more of the Theosophical Society if it is a movement for such and such a thing. Try rather to send your people into a movement that is already working and let them theosophize the movement. You might not get as much credit for it in the outer world but you will get more in the Masters' world where it matters. It comes because the theosophical people who go into a movement very soon become its chief workers. I found that so very much in India. The most striking example is where a great Hindu movement was being introduced by some judges. I could not help in the movement myself because I was not a Hindu. One of the judges who was not a theosophist said to me, "Well, Mrs. Besant, if you cannot come into it, you can give us a Theosophist as our Secretary." I said, "My dear judge, you are not a member of the Society. Why do you want to have a member?" He said, "Because I know a Theosophist will stick to his job and so I want one." Therefore we gave him a member. Now that is very good character to get as a member of the Theosophical Society. Try to see in your own neighborhood what is the quality most needed and try to supply that quality. I would earnestly ask you not to narrow down your Theosophy to the teaching of certain doctrines. Theosophy is a power in life. Live it. And if in your Summer School you would take up some of the movements that have been started outside the Society, if you would choose among them the ones that most need theosophizing, then you would probably find that all movements would have some Theosophists in them. Our work is less to make new movements than to theosophize those that exist. I am telling you what I think myself; I am not trying to impose my opinions on you. I believe we can do more good in the world by taking a movement and interesting our Theosophists in it than by starting a new one ourselves.

May I also say -- it is rather an impertinence -- but will not some of you try to go into the public life of your country? I am told that some of your best people stay out of politics. They say politics is very dirty work and they can't take it up. Go into it and clean it up! Politics is the life of the country. How can a country remain great if the best people stay out of it? Your great republic has no right to stand aside from the troubles, say, of Europe or any other part of the world. Why are you with-

holding it? Because it is troublesome? I do not quite know what the Monroe Doctrine means but I think it means to stand aloof from the world. Don't stand outside. Take the case of Britain. Your public opinion is the only opinion in the world that Britain cares for. She does not care for any other opinions. But Britain looks upon your achievements as in a way her own. You have broken away from her, but still in a way she feels that you are one of her most successful daughters. And if you would reprove your mother, one of the nations would be particularly grateful to you. There is a magnificent book by Dr. Sutherland called, India in Bondage. It is the most outspoken book on India I have ever read. He says that Britain's rule in India is a national crime on the ground that every nation has a right to self-government. I wrote a little letter to the Chicago Tribune the other day and sent it to a journalist, calling attention to the fact that the Editor of the Modern Review (India) has been arrested and charged with sedition, which includes waging war on the King -- a great absurdity -- because he published in his review that chapter of Dr. Sutherland's book which deals with the Hindu revolt. Now surely that is a thing which the American public ought to take up. Why should they not speak out? Why should not a book written in America by an American speak of the Hindu revolt? It does not do much good to make an agitation in India. Some of us advocated Home Rule. However, we were told not to advocate it. The whole British Parliament was snowed under with letters and the Government made the unexpected proclamation that the purpose of the Government was to give India self rule. What would you think of it if Germans held the highest offices and the position of rulers in your state? It would be inconceivable. As the President of the Home Rule League, I addressed the Viceroy and Secretary of State and finished by saying that to us it is not only inconceivable but it is intolerable. Well, you can do more for us than any other nation of the world. We can do it by ourselves but we should like to have your help. We should like it because England cares for your opinion and does not care for any other. One of our men is in danger and in prison because of a book written by one of your men and I think you should make a fuss over it. I call Theosophy everything that helps and is a benefit to humanity, and not merely the teaching of doctrines. I think such a thing might be one of the things which you might find it well to discuss in your Summer School.

I also think the existence of the Masters as our Elder Brethren should be recognized. They were much more mentioned in the early days than They are now. People seem rather ashamed of Them now. They are our hope and our strength. The more we recognize Them the more They can help us. They are essentially the idea embodied in the Christian revelation of St. James: "Behold we stand at the door and knock. Open the door and we will enter in." The Masters knock at your door today. Will you open it and let Them in?

THE PURPOSE OF THE THEOSOPHICAL SOCIETY

DR. ANNIE BESANT.

August 31, 1929.

Dr. Arundale:

Dr. Besant is to talk to us on that subject which is of the greatest importance, the purpose of the Theosophical Society as a whole. I feel that the Theosophical Society is the cornerstone of my life in the outer world, and I think it has far more splendid work to do in the future even than the wonderful work it has done in the past.

Dr. Besant:

The phrase that Dr. Arundale has just used as to the Theosophical Society as a cornerstone of his own work is, as he and all of you know, a phrase taken from a sentence of one of the Elder Brethren, in which it was stated that the Theosophical Society is the cornerstone of the religions of the future. Now from the mouth of one of the Elder Brethren that phrase has of course a very clear and definite meaning. One great advantage of being a student of Theosophy is that it does make our thought orderly and sequential. It is like a great light that comes into a room in great darkness; it makes it possible to see what is in the room and avoid tripping over little obstacles like footstools on the ground. Now that phrase is, of course, full of information for us as to the future. We know from the past study of history as well as from the teachings of occultism that the evolution of mankind is a very orderly thing. We have now a great mother race named the Aryan. We call that race the fifth race. You have an account which you can read and judge for yourselves, called Man, Whence, How and Whither. That gives a clairvoyant account of the past of this great race in its very early days and of the great island with the rock temple of Shamballa and the city built around it, called the City of the Bridge. That bridge, by the way, is still in existence. I do not know how far the excavators sent out into the Gobi desert will be allowed to penetrate into that city. They have made a partial report of what they have found. I have seen only newspaper accounts of that and cannot verify it but have heard that last year they had completed part of their report and they hoped it would soon be published. The thing is in train and that is the important question. A friend who knew the work that was going on said that they had uncovered a very large amount of buried city but that it would take them some years before they were

at all able to examine the results of the excavation and were able to reconstruct from the fragments a likeness of the civilization that existed.

To me, of course, it is a profoundly interesting matter, not only what they will discover but how much they will be allowed to discover, for the real Shamballa is still the real occult center of the world. It is from there that what may be called the great outlines of the work are sent out and it is there that the Great Four reside -- the Lord of the World and His three pupils. In looking at the thing from the viewpoint of the Occult Hierarchy, it is well to see what the Occult Hierarchy is. There is one Supreme One and His three pupils. Those will be the Lords of the World on the next stopping place of our humanity, Mars, which is to some extent civilized now, but there will be a new civilization founded and carried out under the rule of those who are now the three pupils. They will be the three Lords of the World one after another. The present one is the third of the series. From Him comes out the whole control of our world. He is the Head of the inner government of the world. I cannot tell you, because I do not know, how far His pupils take part in that. It does not concern us. They are His pupils and therefore what they do is done by Him. He is omnipresent. The whole world is in His aura. At every point in that aura He is continually present. Let me give you an illustration of exactly what I mean. From time to time a disciple who has a piece of work to do in the outer world may be called to Shamballa to receive instructions. I may say my work in India was given to me in that way and now and again I am called over to get instructions which are my responsibility to carry out in detail. But the general outline is given to me by Him and as far as possible I fulfill that in my work. In fact that is my one master thought that occupies my mind always and all my life is devoted to the following out of that particular work which He has given me to do. Everything else comes secondary, all the way down.

Taking that as an illustration of the place he holds in authority, I will give you an illustration of His omnipresence. C. W. L. and I, when we are together physically, do a great deal of study of the inner side. We are in relation to each other as one of the pairs, I being on the first ray and he on the second. There are a number of pairs formed in that way, because one supplements the other. The qualities which are strong in me will be weak in my brother and vice versa. But each looks to the other along a special line. I think I mentioned to you that we had a habit, when there was an interview between ourselves and Him, that we wrote to each other when we got back and those letters passed on the way so that we could test them. The one of which I spoke had only one word of difference, "doubt" in mine and "indecision" in his. I am more oratorical than he is. He is more precise than I am. I said, "doubt, difficulty, danger." He said, "indecision, difficulty, danger." He did not like the word "doubt," because we throw the fetter of doubt off at initiation. It shows you his

extraordinary care in the use of his words. I am usually concerned with the oratorical instinct to use the word that sounds best when speaking. On the higher planes they talk in images and not in words, and we have to translate them. In the translation there is always an element of the personal which comes in. The sense will be complete but the absolute phrasing will be a little bit different. For instance, I went for directions for what I was to do that night in the world generally. It is a habit, of course, to take directions from your own Guru. I was told to go to a particular place where I should find a woman who was in a terrible state of terror because she was being tormented by a thought form from a black magician. She was in a terrible condition of fright, so I made myself into a beautiful angel with white robe and wings and all that. I made as good a facsimile as I could of a beautiful angel, as strong and beautiful as I could to impress her. I took the opportunity of her attention's being fixed upon me, to explode the thought form. I threw at it a kind of dynamite of the higher world which shattered it. The next thing was the appearance of the black magician in a furious temper. He had his hand upraised and I knew he was going to throw something at me so powerful that I wondered how many of my bodies would explode. I had in my mind as usual the thought of the Lord. I had seen Him a day or two before. I did not make any appeal to Him at all. I do not make appeals to Him. The magician came along and threw his force with all his strength against me. A little bit of the aura of the King shot out like a disc on the circumference of my own aura and the black magician vanished. Now the point of that is that I did not really ask for help at all, so that this shows how He is conscious at any moment of anything which takes place.

Another instance is one in a way more trivial. I was walking with my brother Charles at Hampstead Heath. It was a good walk and very lovely. We were doing the manual on devachan. We used to sit outdoors and fix our thoughts on devachan and go there. You do not have to go anywhere to go to devachan, for it is all around you all the time. As we were going up a narrow walk, I said to my brother Charles, "You know, sometimes I almost think I can only have dreamed of seeing Him." It was a kind of sense that one so unfit could not go into His presence at all. He answered, "I don't think you ought to feel like that." I said no more. When we were doing our work of investigation of devachan, nothing happened then. The next evening we were called to Shamballa. He came out and talked to us for a time about the condition of the Society, what we ought to do, giving directions and so forth. Generally one is called for a special purpose. We thought He had done with us when He told us what He wished we should do, so I in the usual way prostrated myself before Him in farewell. As I got up, He just touched me on the shoulder and said, "I do not think you will ever again say you fancy you have just dreamed of seeing me."

That's the kind of continual knowledge of everything going on that the Master has in relation to a disciple after he has been definitely accepted. Your thoughts go to the Master Who is taking the responsibility for your training, and as very many thoughts come in that are not worthy to pass into His consciousness, acceptance is a very difficult thing compared with probation. Then They only make an image of you which they look at once every twenty-four hours. Now in trying to realize to some extent that fact, it is useful to remember an example which one might have had. That very point which I mentioned of His aura shining out on my circumference between myself and the black magician shows how He saved me when I made no appeal at all, while in the other case the trivial remark I made to my brother was also in His consciousness. I often have thought of applying to that consciousness the words of the Christ where He speaks of your Heavenly Father without whose knowledge a sparrow cannot fall to the ground, taking what to His hearers was a very trivial thing, the death of a sparrow, which was within the consciousness of the Lord. Now if that becomes a reality so that it is a kind of continual tenant in the house of your mind, you will find that gradually it gives you an immense sense of peace and security. I do not know how far that would recommend itself to anyone of you. I am not speaking to you as to what you ought to do. I am only telling you what I do myself.

It is not necessary even to believe in the existence of the Masters to be a member of the Theosophical Society. On the other hand, there has been voiced by one of Them a sort of pathetic wonder as to when They will be admitted to the brotherhood of the Theosophical Society. One of the most wonderful things about it is Their patience. If you read Glimpses of Masonic History by C. W. Leadbeater you will find how the Prince tried to run Masonry and was banished from Europe, and how He tried to bring back the Rosicrucian Order and at the end of every century to move the Past Masters to take up the revival of Masonry in a real way. The chain of Past Masters has never been known to be broken. Each one is a link. You may read in this book how at a certain time in each century He made an effort to get these Past Masters to be in reality what they were in name. Time after time He came back again and failed. At last he succeeded and really what made the thing possible for Him was the establishment of the Co-Masonic branch, because that brought back the occult side of Masonry. You see the Great Brotherhood does not know anything of sex. Every human being is a member of humanity. That is why in the Theosophical Society we ignore sex. We appreciate everyone as a brother. The reason for sex is that, as humanity advances, those masculine qualities technically put as strength and power and the feminine quality of endurance which is found more generally in the woman than in the man, may be blended together more perfectly, as they are in the Elder Brethren.

I have heard it said, "Oh, the Chohan Morya is so stern." I have not known Him to be stern. He is strong. He does not give an order twice. He might in a general crisis come to the helping

of a disciple who was generally thoroughly obedient. I will tell you one case. When I was given at Shamballa my orders as regards the self-determination of India, a phrase was used to me, "I do not say to you, do not fear, but I do say to you, do not be anxious." Now He hit a weak point in me there. When I am placed in a position of authority, a position of responsibility that means that a direction I will give will influence a large number of people, I might have to give a decision of some great importance and there might not be long enough to make a very phenomenal manifestation to guide me. It happened one day at the National Congress in India. A resolution was moved and the very moment I heard the resolution I thought, "That resolution will break up the union of parties which we have taken so much trouble to bring about." Just that thought, I knew that I had to oppose that resolution. I knew I must be defeated. I had six people around me whom I knew would obey me. I drew them nearer and whispered to them, "We must oppose this resolution." I repeated the words, "We must oppose this resolution." We were six who voted against those who voted for. Like a fool I began to get worried in the afternoon of that day. I began to ask myself whether I had done right. Should we be able to hold together against Britain in favor of Home Rule? Well, I did that very skillfully. It was my word, you see, that made the decision. These people voted with me, knowing that it would mean the disruption of our parties. I worried all day and went to bed. My Master materialized. I thought, "Now you have been anxious and you have been told not to be." The sight of Him was quite enough. He only looked down on me in the kindest way with His eyes smiling and said, "You are quite right, my dear," and disappeared. I have never before or since felt as ashamed of myself as I did at that moment. I had called Him away from what important work I do not know, to reassure me. I sometimes have people say to me, "You don't care what happens." I say, "Whatever happens, it is in the plan." Don't bother. I don't -- it is no trouble for me not to bother. I say, "Why should I care when the King lives?" If you could all grow toward that! I do not say you can do it at once. You can't; the last thing I developed was that. It was the last wrench I had. Those things have their last chance; then you decline to give them any further chance and they are done with. You know the line, "In Whose service is the only perfect freedom." After all, you and I want only to do Their will. It is only our own stupidity, silliness and shortsightedness that get in the way. But after a time we can just walk along.

I had a very big instance of that lately. It has struck me once or twice that if I look back over my life, it has been very sequential, each change connected with something before. Well there was a small biography written about me in a series about famous women, and the author extended that very much. He wrote to me, sending me a copy of it. I had to say, "Thank you," and thought that before I said it I had better look at the book and see what form of thanks to give. He brought out the sequential nature of my life, showing how with all my changes I was exceedingly

consistent, and he finished what he said about this by saying that he quite agreed with what had been said by the great Haldane, who seems to have said in some moment of aberration that Dr. Besant is the greatest statesman in the world. I knew I wasn't, so I thought, "What does he mean by that?" I found, when I looked through it to get the general hang of it, that he had brought out that fact, how among all the changes there was one steady consistent line; in fact, in one amusing passage he compared me to an express train, to pick up some people by the way and drop them off and pick up more and drop off more. I thought that was an ample description of my life. I do do that. Why? Because my Master always tells me what to do and then I go and do it without a question. He said to me, "Make a spiritual center in Benares." I had neither money nor people to do it with. I cabled over to one person I knew, Mrs. Jacob Wright, who had once made me promise that when I needed money, I would cable to her. I cabled to her, "I want three thousand pounds." It came at once. I then had to find a place. There was one place I saw that I thought exceedingly good, a little way out of Benares, among trees. But I heard from Him, "No, this is not the place." So I went around until I suddenly walked into a nice garden and heard, "This is the place." I found that it was a place belonging to the Rajah of Benares, so I asked him to sell it. But he gave it to me and also a piece of land with an unfinished summer palace which his father had been building, a very, very fine building, although unfinished. He handed that over to me with a very large piece of land for the school and college which were afterwards to go there. Meanwhile we built a little center nearby.

Now that is the way in which a person will be helped who is going about to do a thing which is generally considered cracked. The cranks are the people who reform the world. Who was it that said, "Jesus was a crank; bless God for cranks?" I do not know who said it. A crank is a person who is receptive to a new idea and who, if the idea impresses him as right, goes ahead with what it suggests and, if he is willing to take hints through life, becomes a very consistent whole. It is that kind of foresight, which is only one kind of obedience, that has made people think I am a great statesman. My difficulty in it is this, that it has a higher claim than being a statesman. The more you will put yourself at the disposal of one of the Elder Brethren the more effective you will be, because you will become a channel for more instead of being only your own little individual self. Now to my mind the future of the Society is secure because the Chohan Morya said so. It is the cornerstone of the religions of the race. I do not know which of the pair said it, K. H. or Morya. If you look at the world in that way, realizing that the evolution of the world is under Their direction, what reason is there for being troubled? It is a matter of devoting yourself to one who is greater than you are. Where you are too proud to do that, you cannot be a channel. You will find out that you are most yourself when you are most obedient to one who is more advanced than yourself, and

to my mind the future of the Society depends on Them and not on us. We may make fools of ourselves by dropping out, but the work will go on.

There is no leading scientist today who is a materialist. So many people can only be convinced of the reality of the thing, if they get a good hard knock on the head. That is our duty then in the coming time -- to build on that foundation, to carry on still the proclamation of the essential truths on which the coming civilization is to be built; to remember that we are building a new sub-race and therefore the World Teacher is with us; to listen to Him in all He says. Reject nothing but do not accept everything on sight. He may be speaking the truth but you may not be able to take it without dissection. You know there are rooms lined with mirrors and if you go into them, you will find your physical appearance considerably altered. Sometimes the distortion is very ugly. We are most of us very concave or convex mirrors. When we are given a truth which cannot be translated into our language, we distort it according to what kind of a mirror we are. I try to remember carefully what Krishnamurti says. If I cannot understand it, which now and again happens, I suspend judgment on it. I have not data enough for an opinion in my concrete mind. He says things sometimes which one cannot grasp. Why worry about those, when he says so many things we can grasp? The Chohan Morya once said something I could not understand. Like a donkey I puzzled over it. Meanwhile He was going on to say other things. He looked at me, amused, and said, "You will understand presently." When a person is speaking who is greatly my superior, I do not reject anything he says. If I do not understand it, I do not reject it. I suspend my judgment and try to keep my mind open. The great gift of Krishnamurti is not his words but that he quickens the life in ourselves. I find that opening the heart to him is the most effective way of understanding him better and better. In his ideals a new religion will be founded. I sometimes say he teaches by ideals, and one day he said, "Mother, what do you mean by ideals?" I said, "I mean a truth which you give in bud will be in blossom as time goes on." The truth is there but you must be able to receive it and assimilate it. Do not reject it. Take these words of the Chohan Morya as a motto: "You will understand it presently." I assure you it will be entirely satisfactory.

THE MYSTIC AND OCCULT PATHS

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The subject, as you know, is the Mystic and Occult paths. Both those paths exist, of course, on each one of the seven rays. Sometimes people rather, I think, confuse them, do not know distinctly and clearly what is meant by the two terms, what is really meant by mysticism and what is really meant by occultism. Now those two things are really extremely distinct. I am not quite sure what would be the best illustration of each, if I were looking over the western world and trying to pick out a specimen of the two types. But that is far easier to do, looking at the eastern world, where caste prevails, for the mystic occupies the highest caste, the Brahmana caste, and that is the caste of the teacher. The occultist rather belongs to the Kshetriya class, that is, the class of the warrior. Both have their work and their place in the nation, but the work of each is distinct in its methods from the work of the other. The end of both, you may say, is the same -- union with God, but the path which is followed to reach that union in each case is quite distinct and clear. Which path is the most suitable for any one of us really depends on what is called, from a dignified standpoint, temperament, from the commonplace standpoint, the make-up of the person. But it is just the same thing. You have, to begin with, the seven different rays, and you may have the path on each one of those rays, so that you really have to think of the method, if you want to understand the difference; the difference as far as the rays are concerned will depend on the dominating characteristic of each ray, and the dominating characteristic shows what particular work in the world the person on that particular ray can do, depending upon how much he shows out the dominating characteristic of the ray. Now the rays are very often divided into the first, the second and the remaining rays -- five in number. The first ray, you know, is the governing ray. That has to do with people in groups, not so much with individuals; it has to do with races, then nations, then divisions in those nations -- the larger groups that make up the life of the nation, and so on all the way down into the various divisions, and the number of individuals in each group decreases.

Now it is a very useful thing to find out your own ray. You are not told, as a rule, particularly because in the early stages of evolution the question, what is a person's ray, is exceedingly difficult to decide. It is only when differentiation has

proceeded to a fairly high point that you can say with certainty such and such a person is on such and such a ray. We use the seven colors of light very often to mark out the rays. Every ray, in addition, has its own kind of animal, vegetable, mineral, etc., and those less animated objects, as the quality of life is less complex, less developed. Each of those has its own set of things that are in the same kingdom. So in the mineral kingdom, for instance, certain jewels would form the mineral kingdom on each ray; vegetables again the same way; animals again, human beings again. And you find seven kinds of each on each ray, because every ray in that sense is complete in itself, so that we very often see forty-nine types, seven times seven. In order to make the subject a little more complicated for the student, you find sub-divisions on every ray, on each large ray, if I may use that term; that is, each one of you when you are developed to a certain point will have your own special definite ray, will show your own color, for one thing, in the characteristics of your general make-up for another. Hence you have all these colors, as I call them for convenience, on each ray. What is your ray is really your dominant characteristic, and that underlies the whole of the seven -- fairly pure in one division, and the underlying color in each of the other divisions. So while the underlying color will be, say indigo blue, you would have that indigo blue affecting all the other colors of the solar spectrum, that is, it would enter into them. Supposing that some ray was green, as it is; then you would have a bluish green. Suppose another ray was yellow; then you would have the yellow color dominating and all the others taken to make up what are called the complementary colors.

This extraordinary uniformity throughout nature in nearly all the ways in which nature develops her infinite variety of forms is all simplified to the student if he knows the rays of the particular creatures that he wants to examine, among the minerals, vegetables, etc. You know sometimes you find a person who can't bear cats. I remember the whole orchestra in Queen's Hall being once disturbed because a poor little pussy cat came into the orchestra and settled down comfortably under one of the chairs in the orchestra. The woman who was next to me happened to be a woman who couldn't stand the presence of a cat and she said, "Oh, a cat has come into the orchestra." Well, I didn't at the moment realize what was the matter, so I expected to keep very quiet. But she said, "Oh, I can't sit here with a cat in the orchestra." I wanted to be polite, and I mentioned that that was a peculiarity of Lord Kitchener, because I thought that would console her and she would sit quietly and feel it was nice to have the same feeling about cats as Lord Kitchener. Some other people feel the same about dogs. But you will seldom find that the cat-man and the dog-man are particularly fond of each other. It is rather rare that people like both the dog and the cat. My brother Leadbeater is devoted to cats. A most frightful cat came to us some years ago. I remember we called it "the brigand." You can't imagine an uglier creature, always more or less grubby. Its color was difficult to

describe, because it was so grubby. It had the most uncomfortable habits -- not very pleasant. Every decent cat comes up and rubs itself against you. Brigand used to run away from human beings. Mr. Leadbeater, being a cat-man, couldn't stand this disregard on the part of a cat. He began to tame the cat. The first results were not altogether charming, because he induced the cat to come into the house, and sometimes I remember waking up at night, hearing the cat under the bed and thinking it might be eating a snake. It was not altogether comfortable. Nobody wanted to have a cat eating up a snake under one's bed. However, he made that cat a great friend and it was wonderful what he did with it. He made it a quite respectable member of society, and finally finished by individualizing the cat. Now what kind of savage the cat made when individualized I have not heard. I suppose he chose out some very gentle, nice kind of savage and individualized the cat so that it would be born as a baby in that particular savage tribe. Let us hope now it is getting on more comfortably.

But the whole question is a very interesting one and this question of the rays runs through the whole of everything in life. This also underlies the various kinds of lower -- I do not mean morally evil, but lower -- forms of magic. The things on the same ray have an affinity, the one for the other. Every one of us will have a mineral that suits us better than any other mineral. Each of us will have a vegetable that goes with that mineral. So with the animals and also with human beings. You can make your life more comfortable in various small ways if you know your ray and know the rays of a good many things about you generally. Take, for instance, this topaz that I am wearing. That is the stone of the fifth ray. I do not belong to the fifth ray, and I am wearing it because I have an intense admiration for the Head of the fifth ray, the Master Hilarion, who gave us Light on the Path. Sometimes I wear one stone, sometimes another. The diamond is the stone of my own ray, the first ray. Each ray has its own peculiar stone and its use, when you begin to understand its characteristic life, is that, supposing you wish to draw the attention of a particular Master and you know His ray, you would make a little focus in consciousness by wearing a stone of His color, a stone that belongs to His ray. You will find the whole list of stones in, I think, The Hidden Side of Things, one of Mr. Leadbeater's books. The Master K. H. has the sapphire, and so on. Now there is a certain use in this, because of the fact that the Masters always use the greatest economy of force, as it is called; that is, they bring about Their results in the most economical manner possible. According to the ray, then, will be the Master's method of working, that is, His most economical way, and there is a distinct advantage, if you want to work along a line which is the line of the Master on any ray, for you can do something by wearing a stone of His color, on His ray, because it makes it a little more easy for Him to reach and to affect you. It is not that He cannot do it without the stone, but that He is as economical as it is possible to be of the higher forces, and thus it is quite reas-

onable of you want to come under the influence of a particular Master that you should make it as easy for Him as you possibly can. It is useful for you, therefore, to know the stones of certain heads of the rays, or of any Master on any of the rays or on all of the rays, and so make it a little bit easier for Him to help you.

You might say, What is the use of the stone? If you do know the ray and the stone associated with that ray and use it, it helps you to attract the notice of the Master and so helps Him, draws His attention to you for what you want. Well, one way of doing it is that if you happen to know somebody who works on a certain ray and wish very reverentially to come in touch with that Master, it is an advantage to have that stone magnetized by that particular Master; it makes it easier for Him to touch you, as it were, with the smallest exercise of power, and that is the foundation of all that kind of magic that grows out of the facts connected with the rays. Take, for instance, this diamond ring which I wear. I always wear it and never take it off. Now it consists simply of three diamonds. Belonging to the first ray, I wanted to have that ring magnetized very powerfully for work in which I was employed under my own Master's direction. I took it to Him and I said to Him, rather meekly, "I wonder if it is possible that the Lord Vaivasvatu Manu would magnetize this ring to help the work I am doing in India," and I indicated that perhaps He might take it for me to the Lord Vaivasvatu Manu. I hadn't courage to take it to Him and present that kind of request. The Master looked at me with a twinkle in His eye, which I always know means that He will do a thing, but I knew that He was amused, and He said, "Why don't you take the ring and ask Him yourself?" I said, "I really cannot venture to ask Him to magnetize it for me; You can do that for me." But He disregarded my request and said, "I advise you to go and ask Him." So off I went in search of the Manu and I presented my ring and said, "The Chohan Morya told me that He thought I might ask you to magnetize this ring." He looked at it for a moment, very amused, and then put His middle finger on the middle diamond. He knew what I wanted it for -- for my Indian work -- and He said, "I place my strength in this ring, and my strength is the strength of the King." Well, now, I have worn it ever since, I have never taken it off, and constantly if I am doing a piece of work which belongs to Him, which is larger in its scope than the work of the Chohan Morya or the Master on any ray, well, then, remembering that, I just use this ring to touch His consciousness, and draw His attention to the piece of work on which I am engaged.

I might give you one occasion on which I did that especially, as a regular practice. It is commonly known that the two brothers, Krishnamurti and his younger brother, Nityananda, were placed in my care by their father by a legal document. I asked for that because I knew that there might be an attempt on the part of his caste to put pressure on him to take the boys away, so I

asked him to make me their legal guardian. He was agreeable to this and gave me the document. Then, as I expected, when Krishnamurti became a little prominent by writing down At the Feet of the Master, his own Master's teachings, at the beginning of his discipleship, exactly what I had expected happened. His caste people attacked the father and said, "You can't put this boy in the hands of a stranger; you have no right to put your son under such conditions." The poor man had a lot of trouble and was very much afraid. At last he began a lawsuit against me in order to recover custody of his two sons. As soon as I heard he was going to do that, I sent the boys out of the country. I knew that to do so would put me to a certain risk, but under the Hindu law a father can always resume any guardianship, cancel any document giving personal authority over his son. I of course knew then that under the Hindu law he could resume control of the boys, so I sent them out of India and stayed myself to face the battle in the courts. It was a very long battle. I got beaten in every court, as I knew I must be by Hindu law. Finally, after having had the lawsuit in various courts, I carried it up to the Privy Council. The suit in the Privy Council took many years, but by this time the boy was nearing his majority and the English law consulted the benefit of the minor child, though the Hindu law did not. As he got within a year of his majority, the Privy Council decided it was better for the benefit of the minor that he should remain under my care. There you have a case in which this whole question of the rays came into the feeling of a Hindu court. No such thing now exists in England, and it was merely a question of fighting for time. The reason why I mention that particular case is that every day when I went down to the court I said to my brother Charles, who used to see me in the car, Ji Manavi, Ji. That is the old war slogan -- Ji, victory; Manavi, to the Manu; ji, victory. Victory to the Manu, victory. I got beaten in every case, but I won in the end and had a word of congratulation from the Head of the Hierarchy on coming back again to the Manu, who had sent me out against His enemies, when I went out with that old war-cry daily on my lips. It is an interesting point, but you may see what it has to do with the subject. I could not have done that on the mystic path. The mystic path is that of the teacher. Krishnamurti is a mystic. I belong to the first ray, the warrior ray, whatever you like to call it. And so the Manu is my superior officer in my battles, as He very often had been before in physical battles. This knowledge of the rays helps you immensely when you are engaged in the bigger and more important events of life. You can calculate your strength, measure your force, observe a greater economy in the force that you use, if you are sufficiently trained along the occult line to know how to understand these things and how to use them.

Now the mystic, as I said, is essentially a teacher. His object is direct union with God. You must have noticed how Krishnamurti every now and then repeats the phrase, "The direct path is the best." Well, sometimes an intimate friend who knows me

very well and knows I am not going on the direct path, says, "How is it you don't do what Krishnamurti says is best, when you believe he is the World Teacher?" I say, "Exactly because he is the World Teacher, and you have got to apply the World Teacher's teaching in your individual case. Try and get what he means essentially and apply that to your own case. My work in the world is not the work of the mystic at all; it is the work of the occultist. It would be a very foolish thing for me to take up the method of the mystic, which has nothing in common to my temperament at all. I am not a mystic. Why then should I take up a work which is not mine, for I would do it badly, just because the Teacher who is a mystic prefers that direct path?" Many, many people in the world will find it is the best way for them. But if you notice, Krishnamurti is always throwing you back upon yourself to make your own decisions, and I try to make mine. I know I am not going along the mystic path. If I followed this method, I should be like a man of one trade trying to do the work of another man of a different trade. There is a very good proverb in England, "The carpenter should stick to his last," that is, he should make shoes and should not go and try to make watches. The watch may be a very superior article but a man who is a cobbler cannot accomplish that work.

And so it is well to make up your own mind which of these paths is your path, the mystic or the occult, for those are the two great paths to the goal. Both lead to liberation. One leads to it along the path of meditation, aspiration. Of the methods of the great mystics you may read many accounts. If, on the other hand, you are not by temperament a mystic but an occultist, then if you insist upon following a path which is not yours, you will do the work very badly. The goal, remember, is the same for both -- liberation -- but you must reach liberation by the path which is best fitted for your own needs. Now my nature is that of the warrior, not a bit that of the mystic. And I follow my own path. I call it mine simply because I am on it. They both lead to the same goal. But the methods of the two are different. When I listen to Krishnaji's teaching, as I always do when I have a chance, I assimilate as much of it as is suitable to the temperament that I possess, and I simply say he is the World Teacher and that teaching is not for me. I take the part which fits in with my temperament, and he is perfectly satisfied with that. I believe he has even committed himself to the statement that I understand him better than other people do. I ought to, certainly. I often ask myself, How far does this particular statement come into the work which I have to do in the world? I can't expect everything that the World Teacher teaches to be good for me. I am not the only person in the world. He must satisfy each temperament. And so I try to assimilate as much as I can and I leave the rest alone; I do not trouble myself about it. But if people realized that, I think they would not be so terribly afraid that Krishnamurti and I have quarrelled, because I do not think exactly the same as he does or carry out all the World Teacher says.

It is not one person's job to carry out everything that the World Teacher says. He says something to each one of us. We should each one of us try to find out what that is. And that is a very great relief to him if he has to do intimately with a person, as he has to do with me. One day, when he was walking with me, he said in his searching way: "Throw away crutches; you don't need the different religions and the different ceremonies." And I said, "You know, Krishnaji, I am a crutch-maker." He only laughed. I wouldn't have said that to him in that way if there had been a number of foolish people who would crowd around and say, "Dr. Besant and Krishnaji have quarreled. Which shall we follow?" Krishnaji would say probably, "Follow neither; make your own path." Certainly he would say to follow your own judgment.

And one learns more by carefully studying whatever he says. We should take from him whatever we can assimilate and leave the rest for others. He does not devote himself to anyone especially but to the world. He must provide something for all the world. He has got to give truth in what I have often called the bud form, so that as generations of the future develop they will be able to see that bud open up and flower. For the limitations are not in him. They are in us. He is pouring out life and truth wherever he goes. We take up as much as we can and quietly leave the rest, either suspend our judgment, or say that really does not apply to me; doubtless it applies to someone else, and he is the teacher of all. Now when I hear him say the direct path is best, I know exactly what he means -- the mystic path. That is what is called the direct path. But there is one very wise statement of the Bhagavad Gita, given by the World Teacher a long time ago -- five thousand years ago, I suppose, in which the phrase occurs, "The path of the unembodied is difficult for the embodied to tread." And that is profoundly true. For the mystical temperament it is easy, but for the warrior temperament, as I have been calling it, it is impracticable. Now the warrior temperament is the path of the occultist, and certain qualifications are required for that. Knowledge is one, a very, very important thing. The occultist must learn in order that he may be able to devise means to carry out what he ought to be carrying out. He has to be trained and drilled or train and drill himself, for he has to go and work in the world, make paths for the people to tread, cut roads through jungles so that others may be able to walk through easily. There are difficulties, hardships, dangers, not what might be called the more peaceful and harmonious way truly. Now which you choose is just a matter of temperament. I delight in adventure. Even now, when I am eighty-two, I like the phase of adventure. I have always liked it through all my incarnations, I think. I naturally carry it on. Why should I try to turn myself into a mystic because one whom I admire as superior to myself finds that his path? I simply say, "That is not my path. My path is the path of the occultist. I will walk in it as well as I possibly can." Now it depends on each of you individually to choose which of these paths you want to follow, and then follow it. They are equally good. They lead to the same goal. The way I go looks different on the side, very

different, but on the other hand it is a very useful way. It has one supreme danger, however, and that is the danger of loving power for the sake of power and using all possible means to get power. There is the great danger on the path of the occultist. On the side of the mystic the chief danger is getting into a dreamy kind of sentimentality, going about your affairs very devoted, with tears in your eyes and so on, sitting down with tears running down your cheeks, living in a kind of ecstasy, the ecstasy of devotion. All right for them. That is their way, but it is not the way that some people could follow at all. It has its dangers, just as the occult path has its danger. The danger is a kind of sentimentality that possesses you in all sorts of ways in the outer world. Each path has its dangers. Face them. Conquer them. But try to find out what they are.

Now there is one thing about the path of the occultist that has in itself a very, very great attraction to many people, and that is that they come into a kind of touch with the members of the inner government of the world which is very different from the way in which the mystic gets into touch with that government. He reaches it by meditation, by raising his consciousness to the very highest point he can, and then, if possible, by letting that consciousness go. That is one of the great trials of the mystic. You remember the phrase of the Christ: "He that loveth his life shall lose it, but he that loseth his life shall find it unto life eternal." The mystic has to let everything go and he only finds the higher life after losing the lower. Well, the occultist has to do the same kind of thing, but he does it more in the adventurous spirit that belongs to him. He rather enjoys, as it were, the risks, and there is always a very difficult point between the different planes of life -- I mean the physical, astral, the mental, and so on. You have to lose the life of one plane before you can touch the life of the next. The mystic will do that in a kind of ecstasy, but he has to pass through what is called the cloud. You may remember there is a mystical book called The Cloud on the Sanctuary. H. P. B. called it the critical point, with scientific imagery, because in changing from one condition to another there comes a point in which the matter is no longer in one state and has not reached the other. There is a moment between the change from ice into water, a moment when it has ceased to be water and yet isn't quite ice. There is a critical point in crystallization. Always then there is a kind of risk, an experimenting in the new life. But if you do not want risks, you cannot go far on either path. That is practically true. There is one advantage, but that may be an advantage to me simply, because my own path is that of the occultist. You may suddenly be left in frightful loneliness, feeling terribly alone, as if there were nothing in heaven or earth but yourself. Still there is a kind of definite excitement for the adventure of it which has an overmastering attraction. One comes across it in a number of earlier experiences when you are going on to the astral plane. I remember the first time that I got into it. I did not know how I was to go, but I thought I would go. H. P. B. didn't tell me how; she only looked at me and said, "My dear, go." I thought, All right. When I went to bed I was de-

terminated I would go. Suddenly I found myself in a tunnel. How I got there I didn't know. I had really got into the little passage up the spine. I thought I would better go the only way I knew, so I finally climbed up to the top. I climbed up the ladder, and then the ladder, when I got near the top, began to tip over backward. Well, what had I better do? I had better hang on to the ladder. As soon as I determined on that, I found myself at the top, standing in the astral plane. Next thing I saw was a sort of temple a little way off. I thought, I will go and see it -- something to look at anyway. Nobody helped me; I did what I could myself. I walked up to it and I saw the doorway was full of fire. I looked at it. I wanted to go in. The fire was in the way. So I walked through and found it didn't burn at all. I found out afterward that was the test of fire put in the way of the applicant. It is the first one of the tests that you have to face. You are taken through a great gulf where the water is flowing. You will find waves coming down upon you. You go and say, if I am drowned, well, I am drowned. Then the waves vanish. You destroy every argument of the reason. You make up your mind you will go to the place you want to go to. You get there. You may have very funny adventures.

H. P. B. told me once of a ridiculous thing which happened to her. She was accustomed to going about but she suddenly thought of her physical body. Her physical body was very fat, very solid. She wanted to go through between two rocks. She began to go through the gap but then she thought, I am much too fat. Then she recovered her common sense and remembered astral things could not stop her and she went on. Lots of things like that happen. I remember going to a shipwreck in order to help people, something we often have to do. I went on deck and saw people crying and praying, and wondered what I could do, so I began to sing a hymn to distract their attention. Then I happened to see one of the masts of the vessel. I thought to myself, very foolishly for the moment, That mast will fall on me. Down it came. It lay right across my thigh. I took it quietly and said, I thought so. But when I got up in the morning I had a remarkably big bruise on my thigh. It is the same as hypnotism. You can make a wound by hypnotism. Your thought is creative. One thing you have to learn on going on the astral plane is not to be careless about your thought, and you may find yourself in difficulty before you remember the effect of thought. In the conquest of every plane you get into these difficulties and you learn gradually. You get into great difficulties on the astral plane unless you are looked after. That is because there is so much deception. People constantly, who are at all psychic, pass into the astral plane and see their own thoughtforms and they take those thoughtforms as confirming their own ideas. Many are fooled in that way. The occultist has to go through a long training along these lines. Some are left to themselves. That is the way I was trained, as you might throw a dog into the water, knowing he will learn to swim. My brother C. W. L. was exactly the opposite in his way of being trained. One of the disciples took him in charge, went with him everywhere and asked him, "Now what do you see?"

He generally saw wrong. When his teacher would say, "No, you are not seeing right; look again," and pointed out his blunders. Each of the two is equally good in the long run. Your temperament decides which you prefer.

Now Mr. Leadbeater has a most marvelous power of patience and of careful, minute observation. He is a wonderful occultist, but he does things that surprise you sometimes. He and I are quite different in our lines of work, because of our rays. My work is that of the occultist. His quite definitely is not, so we make a very good pair. Suppose now that I wanted to deal with many people in a certain kind of examination, out of the body, or wanted to know the number of inhabitants. He told me one day, "The city has so many inhabitants." I said, "How on earth do you know that? How long did it take you to count them?" He said that it didn't take very long. He divided the city up into squares in a certain way. When he found out how many squares there were and how many people to a square, he simply multiplied and got the number of inhabitants -- not quite accurate, but accurate enough. I said that I didn't care to know the number of inhabitants of the city under those conditions, that it didn't interest me very much. I would rather see what they are doing. We make a very good pair for investigation because of that. I pop into the buddhic body, go up, come down and tell the general look of it, as you would see things from an airplane. Looking down from a height, you see all the backyards and everything else. He takes it up at that point and goes on to examine one detail after another, so that between us, with the least expenditure of energy, we get much information. We are both occultists. Neither is a mystic, but we have different ways of working, according to our ray, and that is why people so often work by ray. They take a series of rays which supply each other's deficiencies. That goes on even at the highest planes really. I mean you will find the Manu working with the Bodhisattva. Their ways are different, their work is different, but they complement each other's work, and so there is economy of force.

Whether you will be a mystic or an occultist, if you want to be either, is for you to decide, for nobody else can. Both are useful, but you would better choose the one to which your temperament attracts you. To my mind one of the greatest advantages of the occultist is that he can get into direct and conscious touch with the inner government of the world and with representatives of that government in our world. Part of the great Hierarchy is not in our world, but a very considerable part of it is.

AUTHORITY AND EXPERIENCE

DR. ANNIE BESANT.

September 1, 1929.

(This address was given in the grove)

I am told there is a good deal of discussion among you regarding the question of the relative places of authority and experience.

I do not think the question is really a very difficult one. Authority comes in when you desire to learn something of which you have not much experience and which you do not know. Especially is this true if the subject -- say, science, -- is one connected perhaps with electricity or with chemistry, in which certain dangers are present, if, for instance, combinations are made out of which you might get an explosion and finish up your laboratory, your professor and your students. Well, under those circumstances, if you want to learn, you should give absolute obedience to the person who instructs you. It is your job to find out whether he is a competent instructor. There are a good many shams in the world, although not as many, I suppose, in the scientific world as elsewhere. because the absence of knowledge is so easily demonstrated. Still, in all matters where opinion is concerned, you may have those who have studied carefully and who may be classed as experts, and you have a number of other people who are not experts and who have had no experience.

Now the value of experience is that it creates the expert, and that is an immense value if your study is one in which experiment is concerned, with the possibility of dangerous explosions or other dangers. If, for instance, you glance at the history of one of the world experimenters, you will find that in his first-hand experiment into natural forces he paid a very considerable price, as the result of his experience. He blew off one or two fingers on one hand. I think he lost one eye, but am not quite sure, but he suffered physical harm in various ways, was knocked senseless two or three times in the floor of his cell, and so on.

Nature becomes your servant if you are obedient. Obedience, to an expert, is the condition of all dangerous experience, but no one would be accomplished enough now to begin at the very beginning of chemistry to discover everything for himself. He would accept the contributions gathered from many experiments and would walk in safety, because he knows certain laws which other people discovered at the peril of their lives. Clearly, then, it is of particular advantage to take the results of experience

of others in matters where we are investigating unknown regions of nature, if any have penetrated those regions before us, and we want to know about them. If not, we must take the risks. One can imagine nothing more really foolish than to start the study of science first hand.

Quite clearly in any case where a large amount of experimental knowledge has been verified in the usual way you may safely trust the results of that previous experience. If you want to be a discoverer, an explorer, where the laws of nature are unknown, then you must take courage in your hand and go at the matter yourself. The real question to decide is, Is the person from whom we are going to learn an expert in the line in which we desire to gain knowledge? If so, when we are entering the region of danger, we should at once take a large amount of knowledge for granted, which has to be verified over and over again. If you explore a country for the first time you must run into unknown dangers. When you come back to worlds which are known with the things which you have found out for the first time in that country your facts will be discredited. That is the reward of the original experimenter.

One striking instance of this fact is the case of an explorer who went into Africa and saw a gorilla for the first time. He described this creature which walked on its hind legs with a general form much like that of man. When it came to him waving its arms in a most unpleasant way, I presume he ran away unless he had much courage, but at any rate he came back alive. He was greeted with a great amount of ridicule. "Travelers' tales," said his acquaintances, and he suffered much abuse, because at that time our knowledge of the relationship between the developed man and the gorilla was different from what it is now.

There are a few parts of the world still unexplored, not very many, and these are mostly among the mountains which are dangerous to climb. But there are many portions of the world -- other worlds -- undiscovered to some extent or discovered by a few, although they differ in their reports and you must remember that even if they are accurate observers and give careful reports of what they observe -- two fairly rare qualities, you may remember -- difference of the physical angle of vision and the general contents of their minds will have a very large effect upon the new discoveries. Every scientist will warn you, if you are trying to discover new things, to be wary of personal equation. To look at things with an unprejudiced eye and see them as they are is difficult. We do not see any of the things as they are, as a matter of fact. All of you who have studied psychology know that your recognition of an object is not of sight merely.

Now exploring is delightful work, although not always safe, and even when you have made a discovery quite clear and definite, you will find people even then very slow about accepting it. Take the case, quite famous, of Luigi Galvani, Italian physiologist, the discoverer of galvanism. You will remember how his wife was cleaning frogs' legs to make soup and how she tied the

legs together and hung them on the balcony to dry. Before she hung them, contact with a scalpel lying on the table produced in the frog a series of remarkable muscular convulsions, and the frogs' legs kicked! A superstitious person might have said it was the action of a spirit. Galvani, who was a careful observer, wrote an account of this fact to a number of his friends. The letter was published and he was laughed at very, very much. Frogs' legs kicking, and hanging on a balcony to dry! He said, "People called me the frogs' dancing master, but I have discovered a new force in nature."

Let me take an example from the great scientist Huxley. He was invited to go to a spiritualistic seance, make his own conditions and see what the result was when he imposed them; then in contrast to this, to see what the result was when other conditions were imposed by people who knew something of that so-called spirit world. He refused absolutely to attend the seance. Now as a scientific man he could have gone to examine the matter, but he gave an entirely irrelevant answer to the invitation. He said, "I do not care to go to listen. Why should I go to hear the same sort of thing which you tell me takes place at an ordinary seance?" He missed the whole point of the experiment. People were not trying to see whether they could get new points of information from the other side of death. They were trying to find out whether the person survived the fact of physical death. They applied the ordinary test you might apply on entering a dark room to find out if anyone were there. Obstacles would come in your way, but if you were able to turn on the electric switch then you would be able to see the furniture, and you would not knock your heads against the obstacles. It is no good saying, "This room is full of obstacles and I will not investigate to find out what they are." It was not worthy of Huxley to make that answer! The question at issue was, "Does the human intelligence survive the loss of the physical body?" He had the right to make every possible physical test to shut out the possibility of fraud, but no right to refuse to consider facts alleged by a number of people merely on the count that he did not care to attend the investigations. We may fairly call that an unreasonable prejudice on the part of an eminent scientist. The scientific man must shut out all prejudice and investigate impartially.

In scientific experiment all kinds of experiments are needed to be repeated over and over again. Darwin conducted thousands of experiments and there was a most important result. Clifford spoke of the sublime patience of the investigator -- the most wonderful patience in the world, with the exception of the patience of the Masters.

Surely, then, it should not be very difficult to decide a question of authority and experience. If you have no experience, certainly if you cannot get something verified by experience, go to experts, take what they tell you and trust them for the time.

Then begin to verify as far as you can their information by making experiments for yourself and by utilizing the experiments of other people.

I think the general rule is simply this. If you know nothing of a new field, the best way is to find someone who knows more. If you find the best expert you can locate who is willing to take trouble with you in his own special line, do exactly what he tells you to do. Then you will be able to use his experience as your own. The value of experience is to change you into an expert. One duty of an expert is to enlighten the world with knowledge which he has outside of the general knowledge and to train others to share that knowledge. An expert who is really an expert can find his statements corroborated only within the knowledge of experience which makes him an expert. If you are sure he knows more than you, learn all you can from him. If you are in very dull company, find out someone who knows something you do not know anything about and you can have a very good, good time indeed! You need never be dull in a dull party if you are willing to learn. Pick out such a person, and he will be very glad to talk to you on his own subjects. He will say afterward, "Oh, I met a most charming person." It is a very good way to become popular. Learn to be silent, then, and let other people talk all the time. That is what I have done today!

Now I am expected to say goodbye to you, but I shall not say it, as I am coming to this country again. Although I am not an American, I love America, too. So I shall expect to see you all again while I am in this body and perhaps when I am out of it.

LODGE PROBLEMS.

MAX WARDALL.

September 3, 1929,

I suppose I am on this staff of lecturers to give the practical note of this symphony of thought. If that is true, then I am very well content. I like the practical aspects of Theosophy much better than the theoretical. I do not mean I do not like theory, but I enjoy very much the application of Theosophy to the problems of life.

I am going to talk this morning about lodges and individual members. Now a lodge is an organism, a vehicle, by means of which Theosophical members are able to contact the world about. That is its exoteric aspect. There is the inner phase of a lodge in which it is also a vehicle for the inflow and outflow of the spiritual life of the Hierarchy. You must keep those two thoughts in mind. If both aspects are functioning well, you have a lodge highly vitalized by the power of the Great Lodge and out into the world this power flows, manifesting through activity and through contact.

As was said by Mr. Hodson yesterday, a lodge room first of all should be our most significant propaganda. When a person comes into the room for the first time there are perhaps a thousand impacts upon his consciousness. The synthesis of these impressions makes up the complete impression of the lodge and the first impression of a lodge room will often determine whether the individual visitor will become a Theosophist or not. If there were an exquisite beauty in that room as though every article of furniture had grown there and every picture on the wall was a manifestation of Divinity, the visitor would always remember that first impression and be drawn to it. Too often lodges are bare and barren, but sometimes they are on the other hand very much overstuffed. I find everywhere this tendency for Theosophical members to overlook the aspect of beauty. I think none of you will do it again after our discourse of yesterday. You will realize that beauty is the beginning and the end and that where there is beauty, there is Divinity in symmetry and order.

The lodge is a vehicle through which the life pours in and out. The lodge is like an individual with three aspects: First, it has the intelligence aspect; second, the heart aspect; and third, the activity aspect. No lodge is complete without these three, as no individual is complete unless he functions with head,

heart and hands. In the study classes of a lodge you have the manifestation of the Wisdom aspect; in the E. S. or in the healing activity you have the devotional or heart side; and in the external activity you have the action or hands of the organism. A perfect individual is like that. Therefore you may say that your lodge is undeveloped, crude and crippled if it is not manifesting these three aspects. I have never seen an effective lodge unless all three were working. We have been lopsided. The emphasis has been upon the study of our philosophy. We have thought that our primary duty was to educate the world, but education is not merely verbal propagands. You educate people by setting them an example, not by talking to them. When you try to teach a child, it does not matter what you say but what you are. It is the invisible manifestation of your thought that affects him. If you merely preach Theosophy, it will not affect people. You have to be it in that invisible world of beauty; you have to impress the individual you are talking to by being somebody. If you are funny or look funny or are over-anxious to convince, you will fail and the individual will say: "That may be all right, but --" and the "but" is caused by the effect that you have made on him. Our duty truly is to educate, but not by merely giving the teachings. We must also live the life and that means live Beauty and live Service.

The administrative side of a lodge should be as inconspicuous as possible. The machinery of your form should be limited to the absolute essentials and nothing more. Your president and your council should meet alone and transact their business in a little place apart and get through with it. Don't have your cumbersome machinery of administration strewn all over the house. I think it was our dynamic Dean who said, "It is not the presence of form but the absence of life, that Krishnaji is talking about and the world is talking about." That is true. Your lodge should be filled with life, not with form. Get rid of it.

To come back to the functioning of these three aspects of the head, heart and hands, let us think first of the head. Let your study be even and smooth. There should not be too much stress put upon any particular kind of teaching. It should be wide, catholic, embracing not only the esoteric sides of our philosophy but the application of those teachings to the world in which we live. There is our great vice -- and I think we are all sinners against that rule. We do not sufficiently correlate our teaching with the particular problems at our door. For instance, I have told you that I went to a lodge in Poland with the President. I asked the lodge president what they were studying, and he said, "The laws of polarity." I asked about conditions in the city and he said, "Our problems are terrible, our city is devastated and our people are starving and miserable." "Why, then," I asked, "are you studying the laws of polarity?" And he answered, "It is a sort of opiate. It takes us away from reality." If you are seeking an opiate and release from pain that is all right, but if you are seeking to be servants of the Great Ones and to give their aid to the world, you must say when you study, "How does this apply to the great world and great nation of which I am a part?"

If you do not say that, you do not correlate, you do not make that synthesis that works for effectiveness.

The subject matter of your study in the lodge should be designed to interest everybody. You say that that is impossible, but you can interest everybody, and if the president of a lodge is not a natural teacher, he should get somebody who is. Very often the president thinks it is his duty to bore everybody in the lodge. He uses up each week three-quarters of an hour reading from a book. If he is that type he should get somebody who knows how to put the lessons over so that everybody will be interested. Theosophy is fascinating to everyone. I have never met anyone who could not be interested in some phase or aspect of Theosophy. It is merely a matter of failing to do it. Then, too, you often hear lecturers and teachers who are not seeking to educate but are seeking self-expression. It is one of our commonest faults. I know people who get up and roar at you, taking joy not in what you get but what they give. I remember once in France a lecturer talked for an hour and three-quarters. His diction was good but the crowd was bored because he was merely finding self-expression. There is too much of that in Theosophical circles. The thing to do if you are to teach a lodge is to study the members as you would study your own child to find out what will interest them and find how you can penetrate into the depths of their minds and give them self-expression. I have seen very timid and unproductive people brought out by just a little concern on the part of the leader, just by asking a little question and leading them gently along the way of self-expression. A very good method is at each meeting to announce the subject for the ensuing meeting. Then you appoint four or five people to give a three minute talk on some part of the lesson. Remember, brevity is the soul and essence of wisdom. If you get a person to make a condensed report you are doing him a great service. This not only gives him opportunity for self-expression, but it also makes everyone else in the lodge have courage. It is a very good plan.

Lecturers naturally should be developed. That should be one of the arts of a lodge, to bring that talent out, even if you have to employ somebody to instruct you. I know a lodge that pays a teacher five or ten dollars an evening, towards which each of those who are being instructed pays a little. They have developed in that lodge some good material. Furthermore, to be a lecturer you must be something yourself. Emerson says, "What you are speaks so loud I can't hear what you say," The big thing in learning to lecture is learning to shine, as Bishop George says. If you can reflect the sun to some extent, you will be successful whatever you say.

We should also be practical in the art of giving out Theosophy with restraint. We are too emphatic. (I have that vice myself.) You ought to speak with restraint, especially if you are talking to people who are not agreeing with you. Tolerance is supposed to be our supreme virtue, but we should emphasize it more. In giving to the public, always speak with restraint and you will

make an impression, but if you are too emphatic, they will say, "Another fanatic."

About the devotional side of your Theosophical lodge I am not going to say much, because usually the devotional side is expressed through the E. S. We have a healing ritual in the Order of Service that has given a beautiful outlet to people to express their devotion in active service, because the heart side wants to flow out and you must have an objective beside yourself. The healing ritual is designed to connect you with the higher world and bring an egoic influence upon a sufferer. When you are working to help somebody else, the whole power of the Cosmos is behind you. If you want to connect up with God, you must find out which way He is going and go that way too. His way is the way of progress. When you are unhappy get into that stream. The way to do it is by thinking of the Whole. Don't forget yourself but think of yourself as one with that magnificent scheme. You are dead when you are centered in thought about yourself. You are embalmed -- all you need is to be cremated. Individuals who center their thought upon themselves, in their past or future, are dead. And as far as the past is concerned, if you have something that is bothering you, bring it up before your consciousness and look at it and say, "I see you and I am done with you," and throw it away like a squeezed lemon. You are through with your past. All God wants is for you to see the ugliness and then forget it. If you are concerned with yourself, the power does not flow through you. If you have one person that you are divided from in consciousness, that one person can shut you off from Divine Light. There is nothing that vitalizes anyone so much as the sense of unity. If you want to unify yourself and be a living sun shining upon the world, you have to do it by becoming one with all.

The devotional side of the theosophical life is beautiful but it has its dangers. When the E. S. opens again you are going to have prescribed a very strict regime. It will be fine but full of peril. Here is the danger -- the intolerable vanity of the members of the E. S. People have often said, "I should like to stay in this lodge but I can't stand these E. S. members. They are so superior that I am just a worm on the floor." Please don't do that. There is always a danger in being virtuous, always. It is a danger I have avoided, but just the same I know there is a danger in it. Just as soon as you begin to live a life that is better than your fellows, you begin to feel superior. That is the personality being puffed up by separateness. Whenever you feel better for any reason, you separate yourself. When you go into the E. S. and stop all your physical habits of excess, you will find it almost impossible to avoid a sense of separateness. It were better you were a sinner than to separate yourself from anybody. Don't go into the E. S. if you have any kind of vanity that is puffed up by that feeling of superiority. The devotional side of your nature should develop and the E. S. should emphasize all that is fine and beautiful in your nature. You should become so identified with the Masters that there will be no barrier between

you and anyone that lives, but if you are not careful it will work the other way.

We come now to the third aspect, the activity, and we are going to speak of the hands of our organism. When a new member enters a lodge, as Dr. Besant said at Brussels recently, the first thing he should see is the charter of the lodge, a picture of H. P. B. and the other leaders, and somewhere near the rostrum he should see a chart of the Order of Service. I don't care whether it is the Order of Service or some other order which emphasizes activity. He should see something that brings to mind that a lodge is a place where people work for humanity. The president should say, "Here, this lodge works. We exist in order that the world may be a better place. Here are the lines of our activity. Here is our Social Service Department, our Animal Welfare work, World Peace, Watcher, Natural Living, Healing, and Arts and Crafts. All of it we dedicate to the principle of Brotherhood for which we stand. Do you like any of these?" The new member looks them over and says, "I am interested in the investigation of the effect of color on health." The president replies, "All right, here is our Arts and Crafts Department and that is one of their studies. Join the Order of Service and get into this work, and then give us a short talk on this subject two weeks from now." Perhaps we may thus get people with real originality into our midst.

In one place in the United States there were four men and three women who were really Theosophists (the rest were just members). I said, "The Order of Service has only one excuse for existence -- to make Brotherhood practical. I want you to join this fraternal organization, I want you to join this Peace Society, this Humane Society, and so on, and the last person I asked to join a socialist organization. The women joined the Parent-Teachers Association, a Woman's Club and a vegetarian organization. These seven people became the outposts for the lodge, signing up with these institutions to take the force of the lodge and spread it there. One of these people became secretary of his organization, another became very influential, one became a speaker and the fourth became the president of the P. T. A. They all made their marks in these organizations. They were ordinary people but they had something. You know what a Theosophist has. He has the light of intuition within him that makes him realize that he is part of the Plan and that is the greatest thing on earth. That is what you are to take into the world. The activity aspect means making the connection between the lodge and the world. How are you going to do it if you are going to just read and study with your fellow-members?

The obsession that you have no time for this service is because your life is not discriminately ordered. When people say they have not time, I am sure they are doing things that they are not supposed to do, that belong to others. You know some people try to do everything themselves. A leader does not do that. He makes others work. That is his job, not to do everything himself. Try to get the idea that you and I and all of us are devoted servers in a mighty band stretching back seventy thousand years or more. We are all coming up together and we are all about the same level of progress, and none of us are important and none

unimportant. We are all fellow-workers for the Manu. That consciousness must pervade us. We must not feel we are unimportant or want to be important. We must want to do the work in loving fellowship with the rest. That is all. But we need leaders more than anything else.

The Masters of Wisdom are looking down, and every time they see a light, they see somebody who is able to lead, and that is the light of a soul who is coming on and bringing others with him. If you have the ability to inspire others to help and work in the Plan, go back to your homes and say to your friends, "We are members of the Order of Service and we have done thus and so. What can we do to imbue our city with the life that Theosophy has given us? What can we do to justify the magnificent wisdom that has been shared with us?"

Just one word in closing. This is the practical aspect of our school. You are going to hear from the Dean and Mr. Hodson on matters that concern yourselves to a great degree, your own consciousness and development. These things are of enormous benefit and through them we hope to get our own interior contact established, but do not go away without learning this one great fact that THEOSOPHY MUST BE MADE PRACTICAL.

THE WORK OF LODGES AND INDIVIDUAL MEMBERS.

MAX WARDALL

September 4, 1929.

We are still discussing the activity aspect of theosophical problems, are we not? We are trying to find out what is desirable activity within a lodge, and I was discussing with special emphasis the work of the Order of Service as a practical method of achieving what I call "useful objectivity."

In the work of the Order of Service the President has asked that one night a month be set aside for Theosophical Order of Service activity. That means that one of the four meetings of the lodge shall be devoted to the work of the Order of Service. Now many lodges have not acceded to this request. All are autonomous and have a right to refuse, but the President has asked that this be done. If you have an Order of Service in your lodge and if you will permit the Head Brother to put on one meeting a month in which he will have a report from the different heads of departments, telling concisely what has been accomplished and inviting suggestions and criticisms from the members, you will find it will be productive of much good. If we spend too much of our time on the head and heart without exercising our hands, we are going to be feeble and crippled, and this method will give the proper balance to the lodge.

In one place it was the custom for the T. O. S. to bring an outside speaker in the lodge room -- on peace or art or some instructive activity. In many places it is felt by the more orthodox that they want nothing but Theosophy, and they say they are organized to teach Theosophy. I cannot sympathize with this attitude but I understand it. The Order of Service, however, which exists to preserve the neutrality of the Society, can and does invite speakers to come and address the members. On that night people are invited who are non-members, and it is one of the best ways to get recruits for Theosophy. There are many other simple ways in which one can extend the influence of the lodge and also get the favorable reaction from the public which is so important for our work.

One question asked me after yesterday's talk was this: When the president of the lodge is an exceedingly academic person, what are you going to do about it? That reminds me of a story: an Irishman was being examined for membership in the New York police force on his knowledge of how to meet emergencies and they asked, "What would you do in an automobile accident?" and he told them what he would do. Then they asked, "What would you do with a

case of smallpox?" and he explained what he would do. Then they came to the problem of hydrophobia and asked "What are the rabies, and what would you do about it?" And the Irishman responded, "A rabbi is a Jewish priest, and you can't do a damn thing about it!"

That is a good deal the way with the president of a lodge who has the intellectual phobia. You can't do a damn thing about it! However, it is possible to change your president. That is about all. I do not know of anything that will cure the intellectual phobia, because it is associated with one of the most immovable characteristics of the human being, and that is pride. What you can hope to do is to elect a president who is balanced. I like to see people balanced so that the head and heart and hands are all functioning. If the head of the lodge is opposed to the Order of Service or any specific activity for brotherhood, all you can do is to wait until election time and help get him or her out. It is a democratic organization.

In discussing the matter of lodges, there is one function that we did not speak of. I said the lodge existed to be an external channel for contacts and to convey the spiritual life to the world. There is a third subsidiary function, and that is a theosophical lodge exists for the purpose of attracting people who are possibilities in the occult life in order that people shall eventually tread the Path. It is the outer agency not only for the collecting of people to tread the Path of Initiation but also for attracting the new race people. Don't forget that. That is one of its most vital functions -- to draw into our midst young people and older people who today form the nucleus of the new race. You can usually depend upon this -- that those who are attracted to Theosophy and come in in a sudden flash of intuition are the old servers who have been with us for many lives. Seventy thousand years ago we were all organized and united under the Manu for the purpose of serving humanity. We are not intended to be intellectual giants or to direct the destinies of governments or lead great scientific expeditions, but through this quality of intuition we are able to be the humble servers of the Manu.

There are many people who come drifting into our lodges and the lodge must act as a sort of sieve to sift them out. We are always having disturbances which shake us up for this purpose! Those who fall through this sieve and fall out are the ones who have not this serving quality and do not belong to us. I know you often feel sad because So-and-So went out of the Society. I do not think you need worry. The person who is right will never be shaken out, because he belongs and he knows he belongs. His intuition tells him so, and no one can throw him out. Thousands of members have gone out. In the last year in America we have lost more than a thousand members. Your duty is simply to work the harder to get new members. Your individual duty as a member of your lodge is to attract new ones who will be gifted with this divine quality

of Service and who will stay. Let the sieve shake.

In that connection I think I should say that the greatest temptation that people have in the Theosophical Society is their leaders. When the people that lead do things you do not understand, you should do as Dr. Besant enjoined, stand aside when the Master speaks and wait until you can understand. You remember the story she told about hearing the Master say something she could not understand. Instead of listening to what he went on to say, she fell into a study and puzzled over it until she heard Him say gently: "Never mind, you will understand presently." It is that attitude we should have when we are dealing with our leaders. Remember, too, that it is our duty never to criticize. I learned one thing in my ten years of politics. It is this -- choose your leader and be loyal to him. No matter if he is right or wrong, follow him and be true to him. That lesson has been of inestimable benefit to me. The intellectual type finds this hard to do. The intuitional person or the first ray type does it easily. If he has a leader he gives his strength and devotion to that leader. If his leader makes mistakes, he only cleaves the closer, knowing his strength and help are needed. That quality of loyalty is rather rare. Cleave to your leaders. There is nothing that will take you along the Path faster than that.

I do not mean we cannot criticize constructively. If I find fault in President Hoover's policy, I expect to criticize it, but I expect to be impersonal about it. I like criticism. You noticed Ernest Wood's talks at Congress. There was no personality in it. There was the tolerance that characterizes all the big people. I have been a long time in the Society and I have never found a person get on the Path who has not learned to be impersonal. I have never known a person to take more than one step on the Path who had not loyalty. I have never known anyone to take two steps on the Path who slandered or gossiped or criticized another. Those things do not happen in the Brotherhood. The Brothers and all of those who are disciples of the great ones are not allowed even to explain and defend themselves from slander. We must not sit quietly and listen to calumny, for those who listen are equally guilty with those who spread it, and by listening become ineligible for advance of any kind whatever. Think of that. If you want to build good karma for yourselves in the future from the standpoint of Theosophy, if you want to become members of the great race to be, you must be loyal and true. Be mistaken if you must but be true. If you want to make evil karma and bind yourselves in ways of darkness, then criticize and slander those who are working for good causes or listen to slander and to those who want to tear down the work of our leaders. You do not need to spread it; all you need to do is listen. It is not enough for a Theosophist who is a member of a lodge to be free himself from this thing called gossip but he must discourage it in others. It is amazing how often we have to refer to this vital

thing. When you find Dr. Arundale and others always emphasizing the importance of keeping free from criticism and evil thought, they do it because the very life of our organization depends on it and the only way we can tell the people who are true is by their loyalty. It is the only way we know. There are means of investigating people on the astral plane; that would be like picking their pockets. The only way that the leaders can truly find us out is by what we do in the external life in work for them and loyalty to the Cause.

Another thing that is important in our lodge life and in the life of an individual member is the study of human contacts, and in this most of us are very unskilled. You should study to make yourself so perfect in meeting another that that individual will never forget the impression you have made upon him that though he live a thousand years he will still remember that hand-clasp you gave him and the look of utter sympathy in your eyes. Then Theosophy will mean to him the warmth of Brotherhood and the truth of the clear gaze you gave him. Many of our members are timid and others are over-bold. Learning to meet strangers who come into the Society with ease and assurance and making them at the same time feel at home is a great and living art. In going about amongst lodges all over the world I have learned a great deal about meeting people. I know, when a person shakes hands, exactly what he feels about me. You all know it subconsciously, but I know it consciously. When I shake hands with a limp and fishy person I know that person is not interested in me but in himself. Another will take my hand rather vigorously and will push me away. I know there is something wrong and he is trying to shove me away from him. Another will take my hand and will pull me towards him. I know there is unity and understanding there. A handshake is a science and that is a part of our job -- to learn in touching the hand of another to give him an impression of firmness, constancy, brotherhood, reliability and assurance. When a stranger comes in, pick out of the lodge your most gracious person to meet the newcomer, pick out an individual whose heart is overflowing with kindness and understanding of human nature. If you have to employ someone to do it, do it, but have him there so that when anyone comes in there will be that sense of fullness and abounding friendship.

The science of human contacts is something you all understand as Theosophists. You know there is no person who comes into your life who is not destined to be there. It is just as impossible for you to go out here and meet a person by accident as it is for Sirius to cross the orbit of the sun. Stellar bodies do not do it, and each person is a star in his own firmament. Every individual, when he comes in contact with another knows that it is by law and that he has a function to perform in connection with that other. Remember that, as it is exceedingly important. The way some religious people feel is that they are messengers of Christ to every son of God they meet. They represent the Christ

in their human contacts. It is not a bad idea for us to think that we give the life of the Masters to everybody we meet. If we were all gracious and kind, impersonal yet sincere, if we had the gift of transmitting this imperishable spirit to others, what wonderful members, lodges and Society we should have. We should be like bits of radium sending out these living forces into the world. It would not be long before the whole world would be with us because the Theosophical Society is the hope of the future, not in point of members but in point of intensity. There are great things that await us. We only need this awakening from a dormant state into a state of activity.

There is just one thing more I want to say. You cannot really hope to function perfectly as an individual or a lodge member unless you preserve your health. You know that. I am not going to start on a health crusade, though I am always tempted because our members are not well enough, they are not vital enough, they lack that something that comes from the sun. During the last year there has been a tremendous movement along this line through the theosophical world and I rather attribute it to the work the Order of Service is doing. We have taken many individuals this year in feeble health and either through our healing or our Natural Living departments have brought them into the fullness of life. We can do it for all of you but you must be earnest and realize that there are rules of life that must not be disregarded.

We have established on the Pacific Coast three rest centers, Nature retreats, where weary people can go for rest and refreshment and can find instruction and practice in simplicity and beauty of living. You have your Headquarters and your lodges, but you need, too, a place where you can retire from the intensity of our civilization and find for one day a week or several days a month that silence and peace which helps to keep balance and equilibrium. Our first center will be in the Ojai Valley and there will be two more, one in the giant Redwoods near San Francisco and one on Puget Sound near Seattle. The land in each case has been acquired and we only await the building. The buildings that will be erected will commend themselves to you, I am sure, because they are to be of a new race type. Dr. Besant said the other day that harmlessness, cooperation and beauty are the keynotes of the new age and that means the new race. We are going to have our centers exemplify that keynote. We are going to live harmlessly, to make everything we do beautiful and to learn to cooperate. We are going to establish in a sense, the community principle of living. We are going to cooperate no matter how hard or how difficult it is. It is a part of the Great Plan that we shall be not only mature but strong -- physically, emotionally, mentally and spiritually. If you want that vigor you must live naturally, simply, and you must find the laws of life and live by them.

THE WORK OF THE AMERICAN SECTION

MAX WARDALL

September 5, 1929.

I was enormously interested in what the President said about the work of the American Section. I have one suggestion to add regarding Wheaton and what it could do for the Section and what reciprocally could be done for Wheaton.

Last week on Friday night I came out here after ten days in the turmoil of Chicago. I was shattered in body and mind. I slept one night at Wheaton and the next morning life had assumed its proper aspect. It occurred to me that another convention at Chicago was rather unnecessary. You know Dr. Besant and Dr. Arundale both said they hoped never to be there again for that purpose. Next year let us forego our 1930 convention, and let individuals throughout the Section who would spend the money coming to convention send in to Headquarters the amount they would have spent. Many of us have spent several hundred dollars, and if we would send this in to Headquarters and Mr. Rogers could build out here a temporary structure that would be suitable for meetings, and erect both houses and tents similar to those at Star Camp, we could charge a regular registration fee and hold our next convention here at Wheaton. We spent sixty thousand dollars for the Convention this year, and every dollar of that pains me. That money should go into the American Section and should come back and flow through our veins.

Of course, there are a great many obstacles. The Congress this year was a great success and it was convenient, but there are other things that outweigh those considerations. One is the lack of receptivity that inevitably grows up in the members in that atmosphere. There were glorious forces there but we could not receive them all. If we came here we should be united and happy and we should have help in the quiet and rhythm of Wheaton, where our Lord the Sun would shine upon us.

I merely suggest this possibility. When I spoke to Mr. Rogers he said, "Perhaps you can get an expression of opinion from the Summer School." How many of you are pleased with the idea? (Practically unanimous vote) I do not know if the section as a whole would be as unanimous as this. Not only would this plan help Wheaton but it would strengthen the Training School. It would strengthen and help us to center our forces here. The nourishment of headquarters is drawn from the roots which are the lodges. The mother tree will grow if the individual lodges will support this

plan of having the members come here every year.

(Dr. Arundale: I am entirely in sympathy with Captain Wardall's views. There is a lot of trouble in Chicago from the standpoint of preservinf our alertness and vitality. In a little extension of Captain Wardall's views, I would suggest that, if you decide to forego the elaborate convention, instead of it you have a somewhat glorified Summer School. I think it of vital importance that representatives of various lodges should have annual contact with Wheaton and, if it is desirable not actually to have a convention, each lodge should be urged to send a representative for the Summer School. You should make the Summer School an annual event, having from time to time a regular convention to make a general appeal to the whole of the membership, and I should like very lodge to send one representative at least and perhaps gather a fund to send that representative to have the contact with the School. Next year's program should be arranged beforehand so that every department of Theosophy be taken into consideration by those able to speak.

I should like to give an Eastern flavor to the next Summer School. I should like you to divide your Summer School program into the great Hindu divisions of religion, industry, education and politics. Take those four divisions and have Theosophy carefully related to each one from the standpoint of the student, the householder, the councillor and the ascetic, thus gradually withdrawing from the outer world into the intermediate region. That will be very interesting to take up from the point of view of temperament.)

Going on to other matters, I want to add my point of view. Mr. Rogers spoke of the members strengthening the lodges and having liaison with Headquarters. The other side of the problem is that the lodges must have contact with the public. If you do not have that, you have a lodge that is not nourished and cannot help Headquarters. A lodge without the contact with the public is a failure; while loyal to Headquarters, it does not always realize the importance of keeping the other end of the line open.

There are three ways of keeping these contacts. The first is through lectures. You are never going to educate your public unless you have capable lecturers. The second is through socials and the third way is through work, such as the Order of Service does in joining other organizations. Those three things are essential if you are going to keep your roots deep and strong. If you are going to nourish Headquarters you must be nourished yourself. You can't hibernate like the bears and nourish yourself.

I have been lecturing over this Section for many years, and I cannot help registering the changes in lodges and registering the reason. I see lodges come up into strength and power and others go down into feebleness and inertia. There are many causes but I do assert to you with all conviction that unless you keep in touch with the public through these three avenues of Service you will not keep strong. The lectures represent the head aspect; the socials the heart; and the work, the hands -- a complete organism, like a human being with intelligence, love and power.

Mr. Rogers suggests that if he were president of a lodge he would give a job to everybody. That is exactly the way I feel about it. I would not let anybody rattle around in that lodge without something to do. "But," you observe, "there is not enough work to go around." That is true. An ordinary lodge with forty or fifty people must have outside work to do. You suggest having someone examine the newspapers for items of importance -- but this is the work we do in the Order of Service through the department we call the Watcher. The Watcher is a person who is supposed to keep in touch with questions that concern our work in any periodicals, and to answer or correct any misunderstandings that appear. If you are going to do as Mr. Rogers suggests and give a job to everybody, you must have organized activity. You say the lodge can do all that. It can -- but it won't and it doesn't. That is the fact of it. If you have an able president, for a while things will be imbued with life but when he goes, things sag. If you have an Order of Service, it runs itself if you get people doing things and keeping life flowing out and in. All the time the lodge is being built up by this new power which comes from the great public which we serve. We are not serving ourselves. A lodge should not be inturned or introverted. The power of extroversion comes with practice. You have to teach people how to serve. People can all study but most of them don't know how to work. They have to be urged a bit at first, but after they have tried it, they like it. It is a habit that becomes a passion at last.

The way I should do if I were president of a lodge would be to act as head brother of the Order of Service. Then there would be no conflict. I should organize the Order of Service and I should say to each one of those who became members, "There is a little job I want you to do. I want you to go up to this place and take some flowers to these crippled children." To another I should say, "Take this theosophical book in Braille to this institution for the blind." To another, "The Humane Society meets tonight. Go and see what they are doing." To each say, "Make me a short report. We want this lodge to be strong in motion." Perhaps only one would report. People have to be nursed into service. They won't do it naturally, though they believe in brotherhood. They are shy, self-centered and sensitive and do not like contacts as well as a man who is extroverted. Be patient with these people who do not respond to the activity and ask them

if they will do it later; when they have once done it, they come back all flushed with joy and feeling a new interest in Theosophy as brotherhood. It imbues them with a new sense of power and satisfaction.

Now about the magazine. If we are going to have the Theosophist here, we all want to support it and make it a successful magazine. We ought to have five thousand people who would subscribe for the Theosophist. With regard to the Messenger, I wonder if we could not save a good deal on the Messenger by cutting down our mailing list. We could save many copies of the Messenger where there are many people in the family. How much does each copy cost? The Messenger is not for propaganda; we do not pass it around. It is a family magazine, so that one of them in a household would be enough.

In the next two years we want to get all of those thousand members back that we lost this year. We cannot stand losses of that kind and we want to know the reason. The reason is that we are not giving the members the emotional expansion that they need. It is not at Headquarters but in the lodges. A person who is in Theosophy for an intellectual expansion will not stay unless you get him a job and keep him at it. With a little diplomacy we can keep these members.

HUMAN RELATIONSHIPS

MAX WARDALL.

September 6, 1929.

It was not really a desire to intrigue you that made me withhold my subject for this morning. It was rather that I wanted you to avoid forming any preconceptions about it. I wanted that your minds should lie like clear pools before me while I talk of a subject that everyone avoids and yet it is of supreme importance to all of us. The subject is: Human relationships, with especial emphasis on the subject of sex.

Consider the subject of human relationships as a whole. We have the first manifestation of human relationship in what we call friendship. I do not mean that it is the first to arise in the course of evolution, for it is the last. Among savage tribes you find no word for friendship. They do not recognize such an emotion. Friendship belongs to a state of evolution much more advanced than anything we find in primitive life, and in this peculiar emotional quality of friendship we find a self-giving that is exceedingly rare. We may say that it is the last and most uplifted of human relationships as we know them today.

The art of cultivating friendship is a great art, and you will find that those who have the most friends are those who are not critical and who are highly appreciative. Have you observed that? The person you like the most is the one who finds the beautiful things in you and not the bad things. In fact, we have only one real friend and that is the person who looks for the best in us and never swerves in his loyalty and in his belief in the strength of our higher nature. Anyone who criticizes you or tries to drag you down is not your friend. It may be said that the individual who looks for the best in us is the one who helps us most. If you have someone who thinks you are a hero or a saint, then that person is your best friend, no matter whether he is mistaken or not. Because he is constantly filling your atmosphere with high thought and perfect trust, these emotions react on you and you become like that which he expects.

Happy is the man who has friends who trust and believe in him and love him. There is no karma better than that. Most unfortunate is the man who has found himself to be the cynosure of all eyes in some guilty episode or someone who has been put in jail while all his friends turn on him in scorn, because he

must overcome all the thoughts that are levelled at him and he must be a hero to rise above them. That is the difficulty when one falls into disgrace -- there are so many that keep sending these harmful thoughts. That is why we are specially interested in prison work in the Order of Service, because we know that the thoughts we give another constitute the wings on which he may rise. Henry Ford employs one thousand ex-convicts and he has never had any difficulty with them. He says, "I make them feel that I trust and believe in them, and they always respond." If you are a true friend to another, you never waver in your belief in him. You know that ultimately he will rise. Leave him alone, love and trust him; that is enough.

The second aspect of this subject is that of our parental relationships. I am going to say very little of this except to say that there are one hundred thousand babies born every day and every one is directed by infallible law to the two people who have invited him. The ordinary individual may find incarnation that is suitable in perhaps a thousand families, or maybe ten thousand. A highly developed soul must be directed to a very selected group, so it is difficult for the more highly evolved of our race to find incarnation.

The fathers and mothers that we inherit are the most important karmic influence in life, and that is especially true of the mother. There is no influence in life that is comparable to the mother's. It is not health or wealth or opportunity that indicates how you have lived in the past, but what kind of a mother did you get. If you have a strong, fearless, wise mother, there is nothing in life that can stop you on your onward march. It is the supreme indication that God is pleased with you in your evolutionary journey.

Now the third aspect of this subject is that of our lovers, and this is the supreme mystery that I want to talk to you about. Here is a simple thing -- two people meeting for the first time in life. They perhaps are neither of them especially attractive -- the man is not handsome and the woman is not beautiful -- but they meet by chance and when they look into each other's eyes the meaning of life becomes clear. As they clasp hands, a thousand invisible strands draw them into an embrace of understanding that nothing but death can sunder. That experience, which we call falling in love, is not common, but there are counterfeits which are common enough so that all of us recognize the experience of which I am speaking.

How do you account for this love between the sexes that seizes us and so fills our being that all other loves seem cold and pale beside it? What is the meaning of it? I am going to address myself to that subject. You are important people. You are going back to your respective towns and you are going to have

contact with many people. If you have come to this school and do not take away something that will help the young people, you have come here in vain. It is not the older people who are our special concern but the young ones, and the young people are muddled and confused today as they have never been before, while the parents are no better off. The ministers and the doctors and the philosophers are confounded because they do not understand what sex means. They have not the great enlightening influence of Theosophy, the one thing that can tell you what this supreme problem means.

There are seven planes of nature. The Monad aggregates about him on six of these planes the material from which he is going to form suitable vehicles. He starts on the sixth plane and gathers this film of matter and continues in that way clear to the bottom. That process began way back in the dim vistas of the past. Today you and I stand here products of that aeonian evolution. We have matter of all planes making up our bodies, but in most instances these garments that have been woven are not functioning as individual vehicles. The physical body is about the only one that has objective and subjective vision. It is the only one that as yet functions within itself and at the same time has observation of life outside. The astral body has a vague perception of life outside but its concerns are still inturned. Only one who is fully conscious in a body can really direct his attention outward. It is possible, as you know, to concentrate upon one plane of manifestation to the exclusion of all other plane. That is, we can direct our attention to the Nirvanic level, so that the other bodies do not function. It is in the focusing of the light of consciousness upon one plane at a time that we learn to conquer it. When you are moved by something so that your feeling is the only thing alive in you, you have the focus of attention on the astral plane. In the war soldiers were sometimes so carried away by feeling that they kept on unconscious of wounds.

To understand the Theosophical idea of sex you must change the name "sex" to "life force." Otherwise you will not know what I am talking about. The life force starts from the Monadic level, the sovereign peaks of divinity, and flows down in a crystal flood through all the instrumentalities. This life force manifests in a different way upon each plane. When you think of sex in its larger aspect, you must think of this creative energy which originates in God -- an immense downpouring through the vehicles which He has created, to the lowest of them, the physical body. Normally the descent of the creative life would tend to diffusion, but the Monad has builded vehicles that channel that life and make a direct descent through the bodies, each body manifesting in its own peculiar way. The buddhic body manifests as bliss, and in the higher mind it shows itself as power of abstract thought. On the lower mental plane it shows as the power of perception and concrete thought. On the higher astral plane it is the higher emotions, on the lower astral it is passion and on the

physical plane it manifests as action. Wherever that divine flood comes, you have energy and power manifesting on that plane, whichever one it may be. You may say, then that what we call in our limited way sex energy is a divine force manifesting through all the vehicles created by our Monad, and even though it may be transmuted into energies that you hardly recognize, even though it may be put to uses that are very remote from the original purposes, it is still God's divine power. It is still sacred; it is still something to be spoken of with awe and reverence.

This life force is the power, first of all, that holds the evolutionary forms in what you may call a static condition. Its second manifestation is the creative life and in its third it is the destroyer. This we have in the Hindu teaching of Brahma, Vishnu and Shiva -- the Creator, Preserver and Destroyer. There can be no creation without duality. But the life force in its aspect as preserver acts as a single force and holds the forms that have been built from crushing back into cosmic dust. The first function is the preservation of forms at the level they have attained. When that force is abused, it becomes the destroyer. The third aspect we will speak of as the creative. No creative force exists from the standpoint of sex until there is polarity and duality. There must be one form that is dynamic, where there is movement and fire, and another form that is static, where there is receptivity and quiet and tranquillity. These two aspects must inhere before there is creation on any plane anywhere. Now on the highest level, the Monadic, we have the spirit manifesting as One. We say all in One and One is all. When we come to the sixth plane, we come to differentiation into polarity and the seven rays. We have there the ultimate division into positive and negative. Where you have sex manifestation, you always have that condition. You have the positive aspect that moves, as it were, and the negative that receives.

It is commonly said amongst Theosophists (I do not know where they get the idea) that the spirit of man is sexless. That is exactly wrong. There is nothing that is sexless. God is not sexless. I know you like to think of Him as a man but He is neither man nor woman. He is both male and female. The manifested Logos of our system, whom we usually refer to as God, is both father and mother, positive and negative. Our spirits are not sexless but bi-sexual. We are two in one, perfect, whole and unconditioned. You ask if that is the case, why it is we run so madly around seeking completion in the opposite sex. Unless you know why this is so, you cannot help your children and you can do nothing to solve these dismal problems that make America an object of wonder to the world. It is America especially that has this problem, and there is a reason for that. The more an individual is vivified with the divine life, the more he has of sex. The more a nation is young and virile, the more this sex subject

will be one of preoccupation. It is the weak, feeble, stale person who has no concern about this subject. The person who is highly developed is strongly and splendidly sexed on all planes and you have never seen a beautiful and dynamic person who was not manifesting this divine energy in every body.

The life comes down from the Monad through all the vehicles, and if we were perfect, it would make a complete circuit coming back to the cosmic plane -- but we are not perfect. We require completion, else this energy that comes down will have no vehicle through which to return. Only in the arhat do you find the complete circuit in one person -- the advanced product of the ages where all the vehicles of the Self are functioning. Therefore we have the imperfect individual (a term which describes ourselves) seeking completion exteriorly. In whatever sex he is manifesting he seeks his completion in polarity with one of the opposite sex, for only thus can he have that sense of fulfillment and divinity which he will achieve finally alone.

Polarity simply means a difference of potential. It is like water on a higher level flowing into a lower level. Wherever a person is positive, it means that he has an excess that he wants to pour into something at a lower level. Each individual also has polarity within himself. Each of the seven bodies is positive to the one below. I mean by that that the Monad is the most positive force within us. The buddhic body is positive to the higher mental, the mental is positive to the astral, and the astral positive to the physical. Every time you move or feel or think or aspire you should be actuated from above, not below. If this is not true, you are not in a normal state of polarity within yourself. There should always be inspiration from above, rather than instigation from below. For instance, a person who is dominantly emotional will usually try to prove what he feels to be true by using his mental body for that purpose. In other words, he will be positive emotionally to his mental body, and everything he says and does will be twisted. If you try to prove your feelings with your mind, you are actuating your mental body from below and it will attempt to prove what you feel, whether it is true or not; whereas, if you are in a proper state of polarity, your mind will determine the facts and your feelings will be subordinated. Then you are on the path to truth. The astral body should be positive to the physical and no one should have any physical activity unless it comes from above.

Polarity exists not only within ourselves but in some form in the universe as a whole. Toward every other individual in the universe you are in a state of positivity or negativity, as a whole or in part. When you come to the question of polarity between yourself and another, you will find this -- you may be positive to him physically and negative emotionally, positive mentally and negative spiritually, or any other combination. We are

all mixed up. When you come to the relationship between the sexes you have this in its most complex form, and unless you know what it is about, you will not understand what is going on between people who are attracted by some fundamental desire. Take a man and a woman. The polarity that exists between them will be determined to a great extent by the condition of their respective bodies. For instance, the one who has the strongest mental body will be positive to the weaker, the one who feels the most vividly will be positive to the other, and the one who is in the finest state of vitality and health will be positive to the other. Now those conditions change; one day it may be one way and the next day the other. You cannot tell, simply from the fact that you are in a woman's body, whether you are positive emotionally or not. It depends on the state of the person who is representing the opposite pole. You see many people with women's bodies who are excessively positive on other planes, and yet that positivity may alter. You may be positive toward one person and negative to another. There is an incessant change of polarity everywhere.

You know that because you are manifesting today in a woman's form it merely means that there is one pole of your great spirit that is thrust into matter for the time being. It is the dominant note during that incarnation and it has to do with the personality only. We change from one sex to another, giving one pole a rest while the other is developing in manifestation. This problem of the change of sex is one that has been discussed in Theosophical literature. When you are manifesting in a particular vehicle, it is intended by the Lords of Fate that you shall during that incarnation manifest the characteristic of that particular pole. You are not intended to try to reverse the thing. You are intended to be obedient. I do not mean that you should be overwhelmed by convention, but you should do as Rukmini said to do if you are a woman -- keep that delicacy and quality of receptivity that goes with the manifestation in female form.

An individual who finds union with another individual of the opposite polarity, in a perfect way, in this incarnation, experiences the highest of human felicity. Every one of you knows that. You may laugh at love and you may scorn marriage, but in your heart of hearts you know that completion comes (as long as we are short of divinity) in that complete identity of the man and woman who are working together and climbing toward the Great Goal.

What is a perfect mating? What does it imply? It implies first of all that the bodies that you have developed, that are manifesting and functioning, shall be all mated by your opposite polarity. That means you must find somebody who is physically your opposite, not necessarily in coloring and appearance but in form; that you shall find someone who is your equal emotionally, who has substantially the same mental content as yours, who has

also the higher bodies awakened to the same degree that you have. If you find somebody you think is your mate and that person has all the same vehicles developed that you have except one, then so far as that one is concerned you will not be mated and you will always be hungry for that completion.

A man and woman meet and they have the feeling that psychologists call the unconscious love, which means the primitive love of sex -- that warm, impulsive, heedless thing. They meet and mate, but they do not know each other, they are not friends -- and friendship is the real basis of mating. Unless you are friends, your marriage will be a failure, because friendship is an appraisal made by the Higher Self of each individual. That appraisal forms the basis of your firm structure of friendship. When two people have married because of this unconscious love alone, all goes well until this fundamental thing is satisfied and then some morning they look across the breakfast table and say, "My God, what have I done? I have married somebody that I don't know and don't understand. This is not my friend." And there is nothing more awful than that awakening.

Why is this? It may be that the man has his physical, emotional and mental bodies finely awakened and strongly functioning, and the woman has the physical and emotional working but not the mental. The result is that soon the man will find that there is no polarity as far as his mental body is concerned, and he can't help looking around for mental companionship and satisfaction any more than he can help the life flowing through him. Some people are so highly developed that it takes fifteen or twenty people to satisfy the many sides of their natures. Geniuses are almost cosmic in their development and that is why they have so many human contacts. It takes them all put together to really make a mate for the genius. Why? Because all his bodies are developed. To find a perfect mating is a job. During his whole life he is seeking such a mate. He cannot help it. There is no use of saying, "You do not need to do that." It is a cosmic thing. It is not something merely of the emotions, and no matter how we may shrink from it we must face it for the sake of the young people whose destinies are really in our hands. We must understand it to be able to guide them.

Normally there are only three bodies functioning in an individual. When he meets another and they are awakened on corresponding levels, they are happy. It is only when you come to the highly complex individual that you find this terrible searching. I suppose that if one is spiritually awakened, if he is developed on the higher mental plane and filled with fine emotions, he is getting ready to complete that circuit within himself, but he cannot complete it until certain of the great Initiations are done; until then there is always that hunger that he cannot repress. Such individuals should have understanding -- men like Shelley

and Byron, men of genius who have always been more or less discredited because of the irregularity of their lives. Theosophists are not much more understanding than the people of the world on these very essential things.

Unless you have this mating on each plane as the body comes into focus, you have a marriage that fails. In your children you will observe that the physical body is complete at puberty. The emotional body is developed at adolescence. The mental body is not really mature until he is nearly thirty. The higher mental body normally comes into maturity, if it does at all, at about thirty-five, while the spiritual faculties sometimes delay until forty or forty-five. You see the difficulties of marriage. The person who satisfies you at twenty will be a stranger to you at thirty perhaps.

Now the ideal marriage would be one where two young people mate and, as they go along, their higher vehicles flower into expression together and their union becomes deeper because of that fullness of interchange of polarity. That is the ideal union, and that is what young people must be taught -- that unless all the finest and best in them is developed they will not know their mates when they see them. Unless they keep themselves free from stain, irregularity and excess and from futile expression of the life force, when their real mates come along they will not know them. They do not understand that now. Everybody is experimenting, and your duty is to implant within the young people these great truths that only Theosophy can give.

The mating of individuals continues as long as they are in polarity. While we are more or less undeveloped, we marry our opposites because we want supplementing. As we advance we marry our equals, the people who are like us and who have the same spiritual ideals and emotional expansion. You must marry the person, if you are highly developed, who is like you. If you are mated emotionally, the chances are that you will have a very successful time. If you are also developed and mated mentally, you will find that marriage will continue during the whole incarnation. If you are developed and mated spiritually, it continues during an evolution. In other words, the people who are mated from the spiritual down to the ground will find each other life after life. That is an ideal that you can give to our young people -- an ideal of the high origin of sex and love, of the descent of the life force from God, and the divine union that is its goal and fulfillment.

AMERICA'S PROBLEMS.

MAX WARDALL.

September 7, 1929.

There are two points that I am going to take up first, because they go together. Another one that was suggested was the statement of President Hoover, "We are not suffering from an ephemeral crime wave but from a subsidence of our foundations. We are confronted with a national necessity of the first degree." What he implied was this: that the recent crime wave throughout America was an expression of lawlessness that was affecting not our temporary conditions but the very foundations of our nation. After all, civilization is an agreement among all of us that we will live together affording one another mutual comfort and protection, and that in consideration of this mutual comfort and strength which we shall gain from one another, we shall give up our lawless ways and abide by the rule of the majority. Our Constitution rests upon that foundation and we are not observing it. Lawlessness is undermining this fundamental principle -- that we shall give up our right to instinctive acts in consideration of the good we gain.

What President Hoover was aiming at primarily was the violation of the Eighteenth Amendment. That is where the "Subsidence of our foundation" is taking place. It is the Eighteenth Amendment against which the nation as a whole is directing its most lawless efforts. I have found some Theosophists are joining in this outcry against the Eighteenth Amendment. The point of prohibition and the whole philosophy of the thing is not understood, even by Theosophists, and I want to try to give you as briefly as possible the principles that underlie this great experiment. That one hundred and twenty million pleasure-loving people should voluntarily renounce the right to drink is in itself something enormously significant. It means that this great experiment is intended for the benefit of mankind and it is going to work out in the future into some great good.

Let us for a moment examine this subject of drink. Why do people drink? The answer is that people drink because they are unhappy. You do not see any relationship, perhaps, between these two facts, but psychologists are quite certain that an individual who is happy (and I mean by that one who is harmonious, adjusted to his environment, who has congenial and happy labor, who has fine home surroundings, recreation and self-expression) does not drink at all or very moderately indeed. Who does drink? The man

who is thwarted, stifled, inhibited, suppressed, ill-adjusted, filled with inferiority complexes or eaten up with interior mental or emotional conflicts. Add to that number what we call the mentally defective and the criminal classes and you have a very large proportion of the population of any country, anywhere, any time.

If you want to get at the truth of the whole question of prohibition you have to realize that there are two factors -- first, the psychological factor and second, what we may call the economic factor. They both determine the degree of happiness of the individual wherever he may be. Unhappy people drink or take drugs or take some other kind of soporific. In India there are millions who never know what it means to be free from hunger from the day they are born to the day they die. How do they escape from the unhappiness of their lives? In India it is not in drinks, but it is in religion that they find surcease from the pain of life. In China it is in opium -- anything to drug the senses. In England it is drink. Do not think that I mean to imply that in India the surcease from life which they find in religion is a false one. Their religion is better than Christianity in many ways, but nevertheless it is a form in which they seek to merge themselves so that they shall escape from this objective existence that is so odious. It is an economic problem. Where people are ill-fed, have uncongenial labor and no leisure for recreation or self-expression, they are unhappy and they will seek the public house.

The other factor in the drink problem is a psychological one. People may have plenty of money and pleasant work and still drink because of inner conflicts. Rich people drink. One of the chief arguments against this theory (which is my own, but is in general agreement with all the principles of psychology and common sense) is that rich people and the young people drink. You say the rich man ought to be happy, but he is not. He has no possessions but is possessed by his riches. He is often uneducated and he runs about in a wild search for pleasure and excitement, trying to find that which can only be found within. The rich need aspiration, religion and brotherhood, and until they get it, they will not have happiness. The same is true with the youth. They drink because there is no period in life so unhappy as adolescence, if there is not proper adjustment. There is no pain so keen as that obscuring confusion of adolescence. He does not understand life, he is confused over the sense problem, he has a variety of factors that make his ideals suffer and he gets surcease in drink. But a boy that is brought up properly and has an unperplexed view of life does not drink.

Get those two points -- the psychological and the economic. They form the background of your whole problem. Liberty is not something we have acquired. It is an instinct as old as life itself. It is the great passion of mankind -- to do what you want

to do, when you want to do it. Civilization is a conspiracy against that. You have given up most of your right to do the instinctive thing. You have to turn yourselves into social channels or you are an outlaw. A child usually has his natural instinctive life thwarted. Parents turn these powerful emotions into other channels. They cannot be checked but you can divert the course of that energy, and in that diversion lies the whole science of education. How to turn aside those heedless and dynamic feelings into channels that will be good for all of us is the problem of education. In the slums and among great numbers of people these feelings are so thwarted in their natural expression that by the time they reach maturity they are either criminals or sick people. You see, instincts are dynamic. If they are allowed to express fully you have criminals, and if they are not allowed to express at all you have neurotics. It is between the two extremes that scientific education tries to produce the model citizen, where all these urges serve to give strength to the personality.

Here you come to drink. These people who are suppressed in their natural desires, who are inferior in any respect; any boy or girl who is below the rest of his companions and is told that he is no good, finally gets an inferiority complex. Tens of millions of people are afflicted almost from childhood with some great torturing sense of inferiority, and that is a terrible thing. The soul is never happy unless he feels equal and adjusted to his environment. Psychologically, this person wants subjective release, to feel bold and strong and free. We are all adventurers. Drink gives this feeling. Let us be frank about it. You know what two or three drinks will do. They give you release from that sense of inefficiency and debility of thought. A few drinks of strong liquor will wash away all sense of inadequacy and make you free as a cave man. Do you wonder that a man who has been doing some brutalizing labor and goes home to children in rags and unhappiness and dirt should seek escape? We will all do it so long as there is economic wretchedness and psychological inferiority in the world. If we don't have booze we will have something else.

America today is the only country that has ever really approached the question boldly and fearlessly, because we are getting a state of economic freedom here and a condition of economic release so that men may attempt it. It is possible to do it. The experiment is of supreme importance. If America fails the world fails, and yet many Theosophists stand around and say it is not right to take drinking away! That is not the question. Get down to the foundation of it. This is a Democracy; we voted for this and the majority rules. Aren't you a good enough sport to stand by the rule of the majority? Don't tell me that we did not vote it honestly. We did! A majority of the states had prohibition in some form or another before the national act was passed. Two-thirds of the states decided definitely that we should have national Prohibition. It is your duty and mine to get behind it with all the force of our natures.

In conclusion about Prohibition I will say this: There are five great enemies of Prohibition. The first is the press. The press lost enormously in revenue when Prohibition came to pass, and it has never been reconciled to the loss of that advertising. The next is the courts. The courts will not convict, juries will not convict, light sentences are passed and violations go unpunished. Third, there are the foreign nations who also lived upon us, who sent us great quantities of liquor every year for our consumption. The fourth enemy is the one I have spoken of -- the sincere person who believes his liberty has been infringed upon. The last is the criminal and the defective. You surely will not join this class!

Patriotism is always a danger. Patriotism, as we know it, generally is but extended selfishness and selfishness needs no encouragement at all. We say, for instance, "I am a citizen of Wheaton, I live in Cook County, in the State of Illinois, in America. I am for the United States, for Illinois, for Cook County, for Wheaton, but first of all for myself and my family." That is what patriotism, ordinarily interpreted, means. Dr. Arundale is trying to inject a new note into patriotism and that effort is entitled to all encouragement. We ought in America to introduce a sublimated patriotism, but be very sure when you emphasize the subject that you do not permit people to exaggerate. If you intensify patriotism, you may create a new danger, but if you sublimate it, you bring it into the arena of internationalism.

The next question is high tariff. America imposes upon all imports a tariff to insure that the manufacturers at home have a superiority over foreign countries. Shall we put up a wall all around our coasts so that other nations cannot send merchandise here and sell it for the same price as our merchants can? Now the arguments for that are many. I am a Republican and am supposed to endorse high tariff -- I am against it. I believe that a tariff wall is productive of dispute, of misunderstanding and of ultimate war. If America puts up a high tariff, as she is trying to do, against sugar and all the commodities that come from abroad so that her own people will have the advantage, she will be universally hated. And hatred is always connected with fear, and fear and hatred are all factors in war. You cannot have universal peace in the world until the nations get together on the tariff question. Free Trade may be impossible, but we must have an international adjustment whereby there shall be a free flow of commodities, each nation exchanging and giving of its unique creation to the other. If we do not settle this question and equalize the flow of commerce, we shall not have peace and that tranquillity and good feeling that is so essential in our international relations. All nations must be secure or none.

I was asked to speak of the war debts. The war debt question is in a fair way to be settled under this new Young Plan. General Dawes and Young represent two of the greatest business men we have in the world today. They have been international figures

for a number of years and have worked with determination on this question of debts. Personally, I have thought there must be a cancellation in part of these war debts and that is really what has happened. Under the Young Plan there is a cancellation of nearly forty per cent. of the debts owing. It is probable that the Young Plan will work out so these debts will be paid in substance. If you keep your tariff wall up they will never be adjusted. These debts are paid in goods. There is very little money that has passed in payment of war debts. I am very hopeful about the war debts. There has been almost a fifty per cent. cancellation and payments have been extended over a long period of time and so adjusted that they shall not be over-burdensome on any nation. Of course Germany bears the great burdens as she should.

The League of Nations is indeed a problem. I have always been strongly for the League of Nations, but very often a doubt creeps into my mind about it. Sometimes I believe that America has been kept out for special purposes. I suspect, though I am heartily for the League, that it is doing better work than if America were in it. It is trying to show America that it is really sincere about things and that it can get along without her. The result is that on both sides there has been an attempt to equalize the situation so that there shall be no reproach. America has made several determined efforts to bring about peace, the cessation of the opium traffic and other international reforms. We are working hand and hand with the League of Nations. It may be that we were intended to keep free in order that something else may be accomplished, and that thing may be the Kellogg Pact. It probably would not have been put through had we been in the League of Nations. It was an open handed declaration from America saying, "We want Peace forever." Every country now believes in the sincerity of that utterance, and within the next year you will see that Pact which is merely a moral declaration become a legal declaration by international law. At this time many nations have agreed that war is a crime, but we cannot say that it is legally a crime. It must first be enacted into a law. Then no nation will dare face the odium that will come from the violation of that law.

I hardly dare tackle the question of race prejudice. The Negro in the United States now numbers eleven or twelve million. He gets a greater participation in the real things of life in America than anywhere else in the world. He is really the most fortunate of individuals. I know many foreigners who come here to decry our treatment of the Negro, yet I believe the Negroes in America are the most advanced of their race and entitled to contact with civilization, and most of them are happier than are the denizens of more primitive countries. Our Negro is becoming Americanized. He is beginning to evolve and grow into the likeness of the American type. What his future is, I do not know but I believe that the question of the Negro in America will be settled if you will be patient. Give us time, brotherhood and a chance to work out some of our economic problems.

COOPERATION BETWEEN ANGELS AND MEN.

GEOFFREY HODSON

September 2, 1929.

The subject allotted to me for my three talks is the Problem of Cooperation with Angels and I have divided the subject into three parts. First of all this morning we will consider together the type of work which we can do in association with them. At the second period we will consider the angelic hosts themselves, the nature of their existence and the different orders of the angels; and in the third period the qualities of character and methods of contacting the unseen worlds, which are necessary for occult work.

First, may I offer a word of warning? I do not speak with any authority as do our President and our Dean and if I do get too dogmatic at times just take all that I may say with a pinch of salt. Most of my information has been gained by clairvoyant investigation, but that alone is not sufficient for the acquirement of knowledge. Intuition is also required in order that the seer may interpret correctly what he sees. Let us always seek an intelligent interpretation of our ideas and endeavor to discover the principles behind them. Then we shall avoid serious error and I shall avoid serious misleading you.

Now the first necessity for effective cooperation with angels is that we should have some kind of conscious link with them. We all have a link -- many links, in fact, but they are not necessarily active and in use. We have a link because we are all partners in the One Life and therefore we are indissolubly united with them. Again, our bodies are built by their aid and all the form side of Nature is produced by their activities. Many of us have worked with them in past lives in various ceremonial orders so that we have this additional connection with the angelic hosts. If we wish to work with them again in this life as occult students we should endeavor to establish a conscious link, and the purpose of my three lectures on this subject and the one on the powers latent in man is to help us to that end.

Our study and our mutual consideration of the subject will in itself have the effect of drawing the angels near to us, for whenever one begins to think strongly of them they appear; and when one is in the habit of cooperating regularly with them they are always ready to join in any kind of service. I was par-

ticularly struck by this fact in Chicago when on the first day of our arrival we went up on the roof of the Hotel Stevens and gazed out over Lake Michigan. I was surprised to see how thick was the angel and fairy life over the lake, how interested the angels were in the Theosophical activities going on and how ready they were to work with us.

The angels are all about us always, but are out of our perspective and our work is to bring them within our perspective. I am assuming that as students of Theosophy you have a certain ground work of knowledge of the subject and you have a link even if it is an unconscious one. First then let us consider the material work to be done. First and most important of all comes our ordinary hourly and daily work of helping others. This is the work in which we can use the angels most effectively. Every one we meet offers us an opportunity of working with the angels, and as we talk and meet with people -- particularly people in the outside world -- we may invoke the power and blessing of our Masters upon them, draw them closely into that burning fire which is the Master's heart and then use the angels to conserve and employ that energy to the greatest possible advantage.

One of our human difficulties is that we meet people for such brief times, and that our work sends us traveling about at all times. We are greatly limited by time and space. The angelic hosts are not so limited and they can continue a piece of work for any required length of time. We supply the spiritual power and the mental direction. The angels use the power and follow the direction to produce the result at which we aim. They are adepts at this work because it is natural to them. They are the engineers of the forces of nature, and their whole lives are spent in the manipulation and direction of natural forces.

They are also adepts at the work of opening up channels for the downflow of the higher consciousness. While our bodies are being built during the prenatal life, the adjustment of the superphysical mechanism of consciousness is largely done by them, and that is a very fine adjustment. At the physical end we have the brain, the cerebral-spinal system and the two organs in the brain known as the pituitary body and the pineal gland. These are connected with the etheric force centers and these in their turn are associated with the astral and mental chakrams. During the period when the subtle and physical bodies are being built, it is a part of the work of the angels to see that that mechanism is built properly and correctly adjusted.

When we help people, what we really do is to open up their brain consciousness to an inflow of egoic life. We should always try to work from within the individual as far as possible and to lose the sense of being an external person trying to help and inspire them. That superphysical mechanism is working sufficiently for the ordinary processes of daily life. But unless regular meditation is done it is not able to convey the egoic

consciousness and power which only comes through occasionally as the voice of conscience. The angels can help enormously in this process of opening up the channels. They cause the chakrams to rotate very swiftly and so open the brain up to the downpouring force of the true man within. When we are trying to help a person who has afflictions of various kinds -- those afflictions of sorrow, fear, worry and depression which can be such a burden to mankind -- we help by attracting the angels to drive the dark clouds out of the aura. Here is an endless field of work for everyone, always available wherever we go. By regular and continuous practice, this daily theosophical work becomes a habit and we learn to cooperate very effectively with the angels in whatever we do.

In the same way, every house we enter can be flooded with the Master's power and filled with angelic influences. As we stand at the door of the house or room we are to enter, we may invoke the blessing of the Masters upon the house or room and call the angels to serve as channels and guardians of their power. We can apply this most effectively to our lodge rooms and lodge work. The chief purpose of our lectures and of our lodge work is to effect a change of consciousness in our hearers. We wish to do something lasting for our audiences, to open their consciousness, to widen their lives and to give them a new vision of what human life can be.

If we wish to attract the angels for this purpose I feel that our lodge rooms should be as strikingly beautiful as possible, not only because of the effect of beauty upon everyone who enters, but because where there is beauty, there the angels can most easily work. They like bright colors that seem to be alive, long draperies and solid masses of color. They like also the primary shades of the spectrum more than mixed colors. Blue is very good for attracting them, also gold, green in the right shades and a certain tawny gold like a lion, for that is the color of the fourth ray. The music should be only of the best and it should have a certain purity of tone. It should be well performed or else left out entirely. It should have a definite intention behind it, and on the whole I feel that soft meditation music draws the angels more than the performance of a "piece." The musician in a lodge has a great opportunity for flooding the lodge with power and of drawing the audience into relationship with the angels. He can use the color, form and life of the music as channels for his particular influence and as a focus for the angelic intelligences..

The order of the meetings in our lodges is of great importance. They should be, I feel, slightly ceremonial and extremely orderly. One of our troubles in England is caused by the late comers. So often a few rows of chairs are left at the front for late comers, so that often when the atmosphere is established and the lecturer is at work on his subject people keep coming right up to the front and the atmosphere is disturbed by the scraping of chairs and rustlings and the noise of their entrance. We should have chairs at the rear of the room for late comers. Noise

is very disturbing to the angels. Silence is required to contact them, and I feel that in our lodge meetings we might have more silence. May I suggest a little routine for a lodge meeting? There is nothing new in it, except looking at it from the point of view of angelic cooperation.

First, we cannot leave this work of making the atmosphere of cooperation entirely to the speaker, the chairman and the musician. I feel very strongly that every member of the lodge should attend public meetings and be hard at work all the time. All the members who are free should conscientiously attend the lectures as part of their work, whether they are interested or not and should strive to help to create a helpful atmosphere during the meetings. That is one way in which the member who is not gifted, who cannot organize, who cannot speak, can be extremely useful.

Supposing then the chairman himself is wide awake to these things. He reads some appropriate sentence which is followed by a brief silence. Into that silence quiet meditation comes unannounced, continues for a moment or two and ceases and the silence goes on. Then the chairman introduces the speaker with a few words and the speaker does his work. Though it is sometimes difficult, I always feel that our lectures should end on a high note, on a lofty ideal and that silence should follow his last words. Applause, movement and rustling break the atmosphere and drive the angels away. These may be little things, but they are important to our meetings. Silence then, following the lecture, I should suggest and then appropriate music, again coming unannounced into that silence. Then the occult side of the work is closed, as it were, and the collection is made. This rhythm and order makes it easier for the lecturer and for the angels to do their work.

The last subject upon which I wish to touch this morning concerns an entirely different way of cooperating with the angels. It is the way of Sun Worship. All these great forces which we strive to use and all the forces of Nature have their origin and source in the sun. Our Lord the Sun is the great life-giver to our great solar system. From Him all these great natural forces radiate through the solar system and there are great hierarchies of solar angels who serve him from eternity to eternity. There is an unbroken succession of intelligences from the fairies up to the great solar Gods, the solar angels themselves, who are the embodiment of the solar energy. The solar power is "stepped down" through all these orders so that the voltage can be used on the various planes without shattering the material of those planes. Therefore to reach up to the sun is a very good way of contacting the angelic hosts.

Our work with the angels should be automatic. We should hardly have to think of it at all. We must just awaken our consciousness to the angel influences then we shall find that after

we have pursued that to a certain point we do not have to bother with the techniq, any more than does the musician or artist, who is finally able to foreget techniq, and to concern himself wholly with the interpretation of the inner vision.

The angels are just as eager as we. They know that it is part of the great plan that the two parallel lines of evolution should begin to draw together. They know also that their evolution will be quickened and helped by their contact with us, for we are masters of a whole realm of Nature which they cannot touch -- the physical plane. To that intent, we are superior to them because we have descended a whole plane lower, have assumed the burden of the flesh and the responsibility of that burden -- that gives us a power which the angels do not acquire. So it is to their advantage as well as to ours that we should work together. Therefore let us throw our minds open continually to the angel hosts. Let us meditate upon them and try to feel that particular vibration until gradually we acquire the very fine art of angelic and human cooperation.

THE PROBLEM OF COOPERATION BETWEEN
THE ANGEL AND HUMAN KINGDOMS.

GEOFFREY HODSON.

September 3 - 4, 1929.

Please use your imagination freely this morning because every time we think of something we touch it; we can, for example, touch the consciousness of the various orders of great beings on the life side of Nature, whom we call angels, by thinking strong thoughts of them. Angels are the intelligences associated with natural forces. Wherever you find a process of Nature taking place, associated with it you will find members of the angelic hosts. We find them working in a perfectly coordinated hierarchical system; the younger brethren, the nature spirits, work at the lower and more objective end of the ladder of angelic evolution, and rank upon rank of graded intelligences rise above those little people.

Each of the planes of Nature, for example, has its typical force and its appropriate angels. In the etheric part of the physical plane, we meet the small nature people in each of the four kingdoms of Nature. At the astral plane, which is the life side of the physical plane, we contact the more advanced members. You get there for the first time the individualized nature spirits whom we call angels, or more technically, sylphs, as all the various orders of the angels of the astral plane may be called. When we go to the mental plane, we find only the individualized, self-conscious, self-directing devas of the mental plane. At the causal level we contact the arupa, or formless angels -- beings of very great power and highly developed intelligence, living in the realm of principles and archetypes of things. Their thought is continuously flowing backwards and forwards -- backwards into the central source of life and outwards into its expression. They live in the principles of things. I imagine and infer that if we go on into the buddhic world, we shall find the glorious angels of love and wisdom, whose chief characteristic is an abiding sense of unity. In the atmic world no doubt there will be the great angels of power -- colossal beings, of very lofty stature, mighty embodiments of the Divine Will. And so on and on until we reach the very heart of Being, the center of the sun itself, where the great solar angels dwell and serve their Lord the Sun.

Now let us look at the four elements of earth, air, fire and water. The lesser earth spirits are called gnomes and these are the unindividualized members of the earth Hierarchy. They dwell for the most part within the earth, under the ground, and are associated with the solid material of the planet. There are many orders and subdivisions of earth spirits. One great order is associated with the jewels of the planet and another with the precious metals, another with rock and stone, and so on. Higher in this Hierarchy we find the landscape angels, who are associated with large areas of land, with hills, valleys, mountain ranges and forests. Eventually we come to that great and inscrutable Being Who is called the Spirit of the Earth. Beyond Him is one Being Who is the Spirit of all planets, one coordinating intelligence for Whom the physical globes are one; to Whom they are not separate in space but are all united and form for Him a vehicle of consciousness. Each of these great Beings seems to be a direct expression of the Logos in His own world and provides for Him a more definite and direct contact with that planet than He gains by the ordinary process through the planes, as He has, as it were, a double means of ordering His worlds. He has the ordinary atomic mechanism of the planes of nature and He has these respective intelligences associated with the densest of His garments in His solar worlds. Here again that hierarchal system shows itself and no doubt can be extended up until we may postulate the existence of a Great Being Who is the Angel Spirit of all the matter of the dominions of our Lord the Sun.

In the element of water we find the undines or nereids, as the ancient Greeks have named them. They are rather feminine in their appearance and are to be found by all the streams, rivulets, lakes, pools, waterfalls, oceans and also everywhere in every world and not limited in space. Remember that the element of water is a universal element; it is everywhere. Everything contains the principle of water and therefore the spirits of the water, as of the other elements, are everywhere around us. The beautiful water queens are found in the meadows, by the side of streams, poised over pools, floating gracefully over streams, playing in the waterfalls, absorbing the life force of their element and of the sun which shines upon it, filling themselves to overflowing with that life force of their element. Becoming charged to overflowing with that energy, they suddenly release it and radiate it out upon the surrounding country, which is thereby impressed with that dynamic power. The great ocean spirits, the Gods of the sea, are beings of immense stature, living incomprehensible lives of their own, associated with the function of the waters of our earth. This, however, is a field of investigation which has hardly been touched as yet.

In air we find the great order of the sylphs. To this order belong the fairies associated with flowers and plants. Working with the vegetable kingdoms of Nature, they absorb into themselves prana and magnetic energy, and then enter into the conscious-

ness evolving in the plant and play upon that consciousness with their peculiarly vital and dynamic energy. They quicken the responsiveness of that consciousness and bring nearer the time when it will pass on into the kingdom above. Above them in their hierarchy we find the sylphs of the air. The first thing we see when our inner sight opens is that the air is populated with countless beings. These are glorious and lovely sylphs of the air, wonderful beings, full of energy and power. The great angels of sound belong to this order and there exists somewhere in the cosmos, I do not know on what plane, a kingdom of sound, a world of music, a system in which everything is expressed, not so much by form, by light and color, but by sound only -- a kingdom of music in which dwell the great Gandharvas, the Gods of Music. As the imagination touches that world, we find great choirs of angels performing vast symphonies and oratorios, eternally chanting divine litanies, filling that music kingdom with glorious sound. All this is associated with the outpouring of the power of the creative word upon the world which is going on forever. Creation is a continuous process, going on every second of time. God says, "I am this" and creates; He says, "I am not this," and He transforms. This rhythmic process is going on continuously. His voice liberates creative power in terms of sound and associated with it are the great orders of the angels of sound -- the angels of the voice of God.

In studying the element of fire we draw near to the very heart of manifestation, which is solar fire in the sun and planetary fire in the planets. In the heart of every planet there is a manifestation of the sun, a burning power, part of the sun itself, which is in interior unity in some higher dimensions with the sun -- part of the sun -- the sun as manifested out in the solar fields. Between these two centers of fire, the solar and planetary, there is no real separation. The whole solar fields are one vast oven of flame. There is order in this fire power aspect of the system. There are definite lines of force which flow outwards from and return to the sun. The sun is a great, fiery generating station, through which out to the very confines of the system, this immense and continuous outflow of fire power is taking place. It is a transforming influence. It prevents the system from becoming static, keeps it always in a state of continuous sublimation, as it were. It is the power of that continuous process of spiritual alchemy which transforms all outworn and decaying forms and fills them with new life. That selfsame fire is burning in us, preventing us from becoming static, and transforming our lives continuously. The solar heart burns in us just as in our planet and the sun. We would do well to come into touch with that power, to become men and women of power, aflame with the power of our Lord the Sun.

There are great angels of fire who will help us in this process. Every fire on earth, every fire on the surface of the globe is a kind of embodiment of the true solar fire, a physical

expression of that inner energy; and within every fire there is an intelligence, the salamander -- the God of fire. These things were known and recognized in the days of fire-worship and I sometimes think the days of fire-worship will come back to us. We should learn to reverence fire wherever we see it, for it is a manifestation of one aspect of the Supreme. There are small salamanders associated with lesser fire, and great salamanders associated with forest fires; these latter are magnificent beings, their forms hardly defined at all, with piercing eyes, a suggestion of a face, tongues of flame shooting out from their auras and the whole body of such dynamic force, so tremendously charged with power, that it almost seems able to set things on fire. I happened to be present when Madam Tussaud's wax works in London burst into flame; when the wax began to burn, the flames shot up hundreds of feet in the air and that made a channel of manifestation in the lower world for some of the fire devas, who came and revelled in the flames, plunging with a kind of shrieking noise into the fire, absorbing the fire energy and revelling in the physical manifestation of the subtle fire of the solar system.

Leaving the four elements and pursuing our studies in another direction, we find associated with each of the seven rays a special type of angel and a special type of force. The character of the first ray is that of dominant power. The atmic will of the Logos manifests through His children developing on that ray, and associated with that will are the great angels of power, who dwell in the atmic world. The second ray has mostly forces of unity, of love, of healing and blessing, of aspiration and of expanding consciousness of life. The angels associated with that ray are chiefly blue and gold; there are glorious golden angels working on the second ray. As I understand it, the force of the third ray is the power that makes for order throughout manifestation. The colors of the angels of the third ray are chiefly green, with other colors as well, of course, but with green predominant. The fourth ray is a very harmonizing influence, stimulating the soul to an appreciation of art and beauty. The fourth ray angels are for the most part of a tawny golden color, sublimated and full of fire and light. The color of the fifth ray is a kind of lemon yellow, and it is the ray of scientific research, of precision and accuracy of observation and of using the powers of the mind and consciousness to delve into the forces of nature. The angels of the sixth ray of devotion are blue angels, for the most part, with rose, soft yellow and greens intermingled. The seventh ray is a synthetic ray, though very often the power of the first ray is closely associated with it. The fourth ray angels with their glorious leonine colors work often with those who engage in rituals and ceremonials. The great angels at the head of the seventh ray seem to be, for the most part, of a purple color, shot with gold -- golden flashes on a background of purple and sapphire blue.

Then each of the nations of the world has its ruling angel. Although down here we are a number of separate people making up a race, there is a level of consciousness where we are all one being. Associated with that one national being made up of all the egos of the race is the national angel. If you think of all the egos of a race united to one consciousness and then a great angel placed there as an official in charge of the development of those egos and of that race, you get some idea of the national angel. The national angel shows forth the archetype of the race. He embodies the power of the race. He sees the destiny and the future of the race and works to help the race toward its goal. He may not force the race, but he can inspire and in certain cases impress upon it the characteristics of its own future. He has all the karmic forces of the race within his hands. He can use some favorable karma to offset some particular error and keep the national karma as favorable as much as may be.. He is working in this way upon His people whether at home or abroad. Everyone has a living link with his own national deva which he can use as he will, and when we go into other countries, we can hear the blessing of our angel and we can greet the national angel of the country we are visiting.

These great beings are all working in the most perfect harmony and unity and I have thought I have caught glimpses of another being who is the International Human Race Angel, Who is the summation of all the national angels. I have thought of Him as the Weaver. In the glimpse which I think I have had of Him, He had in His hands the life streams of all nations in the world and each stream was in certain colors expressing the qualities of the race. He had drawn these streams of color, these threads of astral life, into His heart, and He was weaving them into the wondrous pattern which the nations of the world will one day weave to the glory of the Supreme. He stands at the head of the national angels of the world, who are for the most part first ray angels, serving under the Lord of the World. They show out the quality of rulership. They work through every one of us as far as we will let them. As far as we will throw open our consciousness to them they will influence us. I look forward to the time when the statesmen of the future will be able to contact the Adept rulers and the angel rulers of their race and shape the policy of their nation and its international relationship according to the vision of these higher beings, who know and are helping to mould the destiny of the human race. That is, I think, one of the ways in which the Golden Age will ultimately dawn when the inner governments, both human and angelic, will work with the outer governments of their day. Then we shall have a perfect order, a perfect policy, a perfect brotherhood of men.

II.

This morning we are going to think together upon some of the qualities and methods required for contact and cooperation

with the inner forces of Nature and the beings associated with them. I am going to make certain very concrete suggestions, not limiting our thoughts to angels particularly but to the general question of practical occultism.

One essential is, I think, to acquire the habit of answering your own questions and to get out of the habit of bringing them to others. Bishop Leadbeater has said that if you can formulate a question properly then you can answer it.

On the path of knowledge we must enter into the consciousness of God within ourselves. That God is gradually becoming omniscient, omnipotent and omnipresent and in connection with the power and glory of that God there is no real need for humility. In cases of weakness, let us try and foreshadow our omnipotence -- in cases of separateness, let us try and foreshadow our omnipresence and in the pursuit of knowledge foreshadow our own omniscience. So we shall find out things for ourselves -- get the habit of answering our own questions. It is the only way in which we can be really efficient -- by becoming knowers for ourselves.

Then I feel that we need an abiding sense of unity with all life. This surely is one of the fundamentals. If we love something or someone very, very dearly, then we can fulfill that love by unifying ourselves with him, by meditating into unity with him. If we admire Nature, or an object of art or beauty, we can unify our consciousness with that and gain the very great happiness which comes from a sense of growing unity with everyone, with all objects, with the beauty of Nature. This is rather necessary on the Path of Knowledge because all true investigation is from within the object of research. If you want to know about the angels get inside the angelic stream of evolution. If you want to know about the Masters, unify your consciousness with them and record the result. Renew or repeat the process as often as possible and reproduce as much as possible of Their real existence. Let us follow unity therefore; get the technique of unifying yourselves with all things. Sit beside a beautiful tree; pass into the tree; become the tree; feel the flowing force of the tree, the magnetism and vitality, feel the rising sap, the beating of the heart which is there, and which Sir Jogadiah Chandra Bose has now demonstrated to be there. Feel the consciousness within stretching itself throughout the tree like fingers within a glove. Feel the response of the tree to all the impacts of Nature to the seasons and climatic changes and at last come to know the tree from within itself. And so with everything. We must be very impersonal, however, if we are going to touch these tremendous forces of Nature and the Beings associated with them. They are so powerful that they will break us if we become personal about them; personality is a barrier to their flowing and the characteristic of all these forces is a repeated, unbroken and natural flow. Therefore we must become impersonal in all things. We must not say, "my Master," "my angel," "my friend," "my Beloved," Surely the more deeply we realize our

unity with them the more we shall long to share them with everybody else. It is one of the great paradoxes of this spiritual life that when once you really find the Beloved He is no longer yours, He belongs to the whole world.

Simplicity, too, is an essential quality and is I think the true mark of greatness. Let us try not to become involved in details and side issues. Let us be afire with one great purpose to the exclusion of everything else. Most of the great people in the world I think are of one idea and that is the secret and the source of their power. I have sometimes thought that the great source of human power lies in the idea that the solar system is the idea of God. It is the one great purpose with which He is possessed, His Solar System. Let us try to imitate Him in that single-mindedness. Let us be absolutely direct and free ourselves from the human tendency to tortuousness. We must have successive points in the pursuit of the idea and keep going on from point to point until we reach that goal. That method is very characteristic of angel consciousness. Angels are almost entirely without our indirectness of approach. If a piece of work has to be done they go straight to it and do it, regardless of side issues and of personalities.

Finally, while developing these rather individual qualities, let us also remember to be outward turned. That, I feel, is one of the key qualities for the would-be occultist. We must be always looking out at nature, out at people, out at the world.

Supposing then that having developed these qualities, we determine to become knowers; how shall we begin? We may well begin with the big fundamentals and get some real conception of them. Let us consider our old theosophical friends -- the planes of Nature. To most of us they are a very nice diagram, one plane upon another, which we have hanging in our lodge room. We say, "This is the physical plane and above is the astral plane," and so on. As to the reality of the planes of Nature, we often have very little conception. The planes should mean something to us. One way in which to contact the subtler planes is to begin with the physical plane which we do know; to put ourselves in our physical bodies and explore the physical world as a stranger would. Then, in imagination, rise in consciousness to the astral plane, asking "What does my astral body feel like? What are the sensations of the astral plane?" If we practice it we shall soon develop a kind of intuition as to what astral life is, we shall contact the forces of the astral plane, the beings of the astral plane, and begin to use them in our work. Similarly we may experiment with the mental plane. Take the mental body; what does this feel like? Much lighter, much more intangible, clear cut like a diamond. What is the world outside like, the purely mental world? Like an ice-bound landscape, still and clear; waves of power sweeping through it; beings floating across it. And so on until we get the feel of it and acquire real knowledge concerning it.

Then we may say, "I am not my physical body, I am not my emotional body, I am not my mental body. I am I; I am the Divine Flame within my heart, eternal, without beginning and without end." That is causal consciousness -- the higher levels of the mental plane. Feel that, dwell in that, become familiar with that. Here is a mantram of the causal plane: "More radiant than the sun, purer than the snow, subtler than the ether, is the Self, the spirit within my heart. I am that Self; that Self am I." Affirm that until it is real and causal consciousness will be ours. Go onwards without fear into the buddhic plane and buddhic consciousness -- union with all that lives. Then up into the atmik world in imagination -- to the Self of the Logos -- the one Will -- unity-silence -- power. We must practice these methods until we begin to know for ourselves, and if we want to do healing work then we must lift ourselves into the Christ consciousness and draw down the power of the buddhic world. Think of our Lord Christ, Who is the embodiment of Divine Love and meditate into union with Him. Draw the sufferer into that union and say, "May the healing power of the Lord Christ descend upon you and may the Holy Angels encompass you." Try to draw down the power of our Lord through all the vehicles of the individual, to awaken his own Christ consciousness and let that come down into him making all things new. Think of the Angelic Hosts surrounding the person, flooding him with their light and power, adjusting the mechanism of his consciousness, opening those channels which link him with his higher self.

Another method is to contact the three parts of our nature, the personality, the ego and the Monad; try to touch the Monadic consciousness. We cannot do that as yet because we are not Arhats, but if we try to now, when we do become Arhats we can enter more quickly into the powers of that degree. When ever we use a central or focalized idea like the Monad, or the spark which is the true Self, then we may think of that spark's being united with the One Flame, and of the Divine Immanence. That Flame is everywhere; it is not localized in any one place; it is everywhere throughout the realm of Nature. Enter into that Immanence, become that Immanence, be everywhere -- in imagination. That stretches the aura, stretches the consciousness. Let us then see how far we can become Immanent, how far we can extend ourselves into unity, into the Immanence of God.

Another way of entering into reality is to meditate upon the Masters, or upon our Lord, lifting ourselves and our people with us into Their presence. We may gain help by thinking of Jesus or of the ideal Christ of the Christian religion. We may think of Krishnamurti and use his consciousness as a starting place. Then we may seek to pass through that into a more interior unity with the next step in consciousness, the next Being on the ladder of Being which in that case would perhaps be the Master Koothoomi, or the Lord Christ himself. We may aspire to enter into that burning flame of love which is His heart. Reverently we may experiment with the Christ consciousness in this way and so come to know a little of what it means. It means out-pouring power, boundless life, pouring out in profusion, in an inexhaustible cornucopia of life. That in part is what He means to me. We may rise still

higher in imagination and reach up to the Lord Buddha and then on to the Lord of the World, the Omnipotent King of our Globe. What does it feel like to be a King of a World? It is not irreverent to try to imagine this for we are a part of His consciousness. Let us ascend unto the Hill of the Lord, to His kingdom, and let us draw nearer to Him, continually extending the boundaries of our consciousness.

We may even go out from the planet into the great spaces between the planets, into the sun, into the very heart and source of the life of this system. What does the sun feel like? Become in thought the sun -- then perhaps we shall become a sun down here and shine like our Lord the Sun. To put before you another idea which has helped me. Climb upon some ladder of your own construction to the Lord Christ and then remember that He is a manifestation of the Second Aspect of the Trinity on earth. Inasmuch as the Second Aspect of the Logos can be manifested on earth it is fully manifested in that wonderful being that we call the Christ. He is a Cosmic Being, not merely a body in the Himalayan mountains. Reverently let us in thought pass into that wondrous and inexpressible Being.

There is a way, there must be a way, because we are partakers of His glory, we are Christs in the becoming. The way is within us and we can travel that way because all these powers are in us in embryo. Those embryo powers must be awakened into potency. They will never awaken unless we use them by getting inside them and stretching them and breaking the shell in which they are bound. Evolution consists in breaking one shell after another. Ring-Pass-Not after Ring-Pass-Not must be overstepped when emerging into the wider fields of manifestation.

These great ideals are not impossible to us because they already exist in the seed form in our innermost nature. Let us go inwards therefore, into that seed and let it grow -- let it grow quietly into the flower which it is destined to become.

So also with each of the Masters. In their Divine Love for us They have broken the silence of centuries. They have come out of the seclusion of centuries and in a way thrown themselves open to the world. We can use Them -- I believe They desire us to use Them for these great processes of Self-unfoldment. We may begin with our nearest link, the person whom we know to be definitely One with Them. The leader we love and with Whom it is easy to feel unified. From them we may pass in thought to unity with the Master they represent, with Whom they are one. Then we may dwell in that state. A touch however faint of the consciousness of the Master is sufficient to last us many, many lives.

An inexhaustible field, a marvelous field is awaiting us, all around us, waiting for us to enter and gain knowledge and power for ourselves.

EXPERIMENTS IN SUN WORSHIP.

GEOFFREY HODSON

When the weather permitted, experiments in sun worship were made on certain afternoons, the method outlined in "The Angelic Hosts" being used as a basis.

The purpose of these group meditations was to lift the worshippers into direct relationship with Our Lord the Sun, to call down a descent of His power and to project that power out over the world. The experiments were carried on out of doors and some thirty or forty students were formed into the shape of a seven pointed star. The first endeavor was to obtain a sense of group unity for the purpose of sun worship. Then the whole group was directed to raise its consciousness to our Lord the Sun and to offer Him adoration and worship.

The thought form of the seven pointed star was used to help in this effort and at an agreed signal the points of the mental star were drawn together to form a chalice, which was offered up to Our Lord the Sun to be filled with the wine of His life. At the same time each member of the group slowly raised his arms in a gesture of invocation and drew them together to form a cup over the head. Standing in this position the power and blessing of the sun was mentally invoked and visualized as filling the proffered chalice and descending in a stream of living light into the midst of the group. The members, who had hitherto been facing inwards to the center of the star, then turned outwards and slowly drew the hands down until the arms were fully outstretched before them with the palms facing forwards. Using the full strength of their will, each member then directed the stream of solar power and blessing out upon the world. After a moment's pause all moved slowly forwards and outwards, still holding the hands outstretched and still directing the out-poured blessing. At an agreed signal all paused and turned inwards, the arms being lowered to the sides; thoughts were directed in gratitude to Our Lord the Sun and the hands brought up to the forehead in the eastern manner of salutation as all made obeisance to Him.

Modifications of this method were tested, the life of Our Lord the Sun being invoked in varying aspects, such as purifying power, fiery energy and healing force. All who participated testified to a great sense of reality, to having really felt a contact with the life of the Sun and to feeling vitally re-charged.

Studied clairvoyantly the effect of even these preliminary experiments was interesting to observe. A very definite descent of power was visible as a kind of pillar of light descended vertically from the heavens, filling the auras of the group and being sent out over the world combined with the various qualities of each worshipper. In some cases this was of a devotional character, in others intellectual, while some actually seemed to draw upon a measure of their own Atma and to add its white fire to the outflowing stream. Certain solar angels manifested themselves and considerable interest was shown by the surrounding nature angels, particularly those of the air. Imperfect though these attempts were, they showed a promise of what could be done by large numbers of trained people meeting regularly for the purpose. Bishop Arundale showed a kind and gracious interest in them and agreed that if the need arose some kind of organization might be formed in an endeavor to re-establish on earth the worship of Our Lord the Sun.

THE MEANING AND VALUE OF COLOR.

GEOFFREY HODSON

September 6, 1929.

Color as a subject of study is rather technical. Dr. Arundale told us that light, of which, of course, color is a subdivision, remains white until it touches the buddhic plane, and there the first appearance of the spectrum is found. On all planes below that we get the septenary division of light. He also tells us in his writings and speeches that light is a manifestation of the power of the Logos. It is both the manifestation of power and the conveyor of power. It seems to perform a dual function which shows itself here as duality of light discovered by modern science in the last year or two. Scientists have found that the light ray has a core or sheath. The sheath is electrical power and the core is magnetic.

For a true understanding of light and color we have to go back, I think, to H. P. B. and The Secret Doctrine. She explains to us there the great septenary division of the solar system, and I am going to read to you a part of that septenary division, taking the following headings: Seven planets; seven jewels; seven metals; seven notes; seven principles of man.

	<u>Planet</u>	<u>Jewel</u>	<u>Metal</u>	<u>Principle</u>	<u>Note</u>
<u>RED</u>	Mars	Ruby	Iron	Astral Body	C Natural
<u>ORANGE</u>	Sun	Diamond	Gold	Prana	D
<u>YELLOW</u>	Mercury	Topaz	Quicksilver	Buddhi	E

The foregoing are the three colors of the life side. There are three more on the form side of manifestation.

<u>GREEN</u>	Saturn	Onyx	Lead	Lower manas	F
<u>BLUE</u>	Jupiter	Sapphire	Tin	Auric envelope	G
<u>INDIGO</u>	Venus	Turquoise	Copper	Higher manas	A

Then there is a synthetic color, which is violet.

<u>VIOLET</u>	Moon	Opal	Silver	Etheric double	B
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That is a kind of scheme which it is very useful to know

and to keep roughly in mind. All kinds of comparatively unrelated forces and factors fit into this scheme and enable us to classify our information. By its aid we can draw upon appropriate forces for special work.

Now I want to indicate to you some of the uses of color. I have taken just three ways to use color; for healing, for clothing and for decorations. I am going merely to indicate the general influence of each of the seven colors.

RED

Indicates all the positive qualities of the first ray, particularly courage and strength. If used for healing, it is a stimulator and vitalizer. Care should be taken in using it, because it can be an irritant if an overdose is given. It should never be used in cases of inflammation of tissue, or nerves, because it will increase the irritation. If used in the rose shades - a beautiful pure rose - its effect is to harmonize both the astral body and the nerves, and it seems to quiet the nerves and enable them to take up their proper prana, which is the rose-red prana.

ORANGE

Color of the life force -- color of prana. It therefore, used for healing, is a life-giver, a restorative and useful for building up the vitality.

YELLOW

Pure healing and uplifting.

GREEN.

Depends greatly upon the shade employed. Emerald green is a vitalizer but in a different way from orange. It affects chiefly the digestive system and the alimentary tract. It seems to restore the tone of the tissue of the digestive organs. If you use a leaf-green or a softer green, the influence is definitely soothing, restful and quieting both to the emotions and nerves.

BLUE

It again depends upon the color. If you use blue for healing, you should get as pure a color as you possibly can, with as little red in it as possible. Very few glass-makers have succeeded in producing pure blue. Somehow or other red creeps in and that of course alters the whole influence of the color, if you are using it for healing. It adds a stimulating and rather irritating influence.

SAPPHIRE BLUE

Is an astringent cleansing color. It reduces inflammation, growths and tumors, if directed in a concentrated beam of high candle power to the eruption or growth. It is very useful for breaking up areas of congestion in the etheric double. At times, for instance, you find the etheric double congested and the prana flowing around the area instead of through it. The nerves are deprived of prana and the used vitality and magnetism are not being discharged as rapidly as they should be, so that congestion is set up. This can be driven out by strong beams of sapphire blue light; it is also good for throat trouble.

PALER SHADES

Blue is a sedative. Very good for insomnia. Often pale blue pillow-slip will help the sleeplessness.

Why do these colors affect these parts of the body chiefly? This is due to the law of resonance and partly to an elaborate system of color vitalization in our physical bodies. Our bodies are vitalized by prana coming from the sun. It arrives as a single rose atom. When it enters our atmosphere it gathers to itself six other atoms, each in a different color and this molecule is called the vitality globule. You can often see that, with a very slightly extended vision on a bright day, dancing in the air. Vitality is absorbed through the spleen chakram in the astral and etheric double, the opening of which is on the left side of the body and slightly behind. It is a whirling force center and attracts the vitality globules which flow down its axis into the center of the chakram. There it is specialized to the vibration of the individual. Otherwise, of course, he could not easily assimilate it. When it is impressed with the individual note it is split up into its seven atoms and distributed throughout the body in color streams of vitality and the other chakrams serve as receiving and relay stations for this vitality.

The violet-blue ray goes to the throat center; green, to the naval center and abdomen generally, that is, to the whole digestive tract, and you see now why emerald green stimulates the digestive system. Yellow goes to the heart center; orange and dark red, with a little dark purple combined, go to the base of the spine center and into the blood. Rose-red goes to the nervous system. If you look with extended sight, you can see this rose prana flow along the nerves and being discharged through the skin. It produces a rosy haze all around the edge of the body. You will remember that I said the other day that the three fundamental principles in Nature are the absorption, assimilation and expression or discharge. We find them here. Vitality comes in from the Sun, enough and over-flowing for everybody. It is absorbed by us,

assimilated by the elaborate mechanism of the chakrams and etheric body, used to vitalize our bodies and then discharged. The last little bit of technical Theosophy which I want to put before you concerns the colors of the rays. For the most part the angels associated with the rays show forth these colors predominantly. If you see our leaders manifesting strongly their own particular ray these colors will stream out from them, flooding the work in hand.

- First ray. White and electric blue, often manifested and mingled with the white and a bright red.
- Second Ray. Buddhic yellow -- pure, pale yellow -- and azure blue.
- Third Ray. Green -- a kind of bottle green.
- Fourth Ray. Tawny gold, full of fire, the color of the lion.
- Fifth Ray. Lemon yellow. If the Master Hilarion's influence is present, you will find meetings and people shining with this wonderful lemon yellow color.
- Sixth Ray. Often a rosy fire and a kind of lavender color, also deep blue of the color of devotion, which quality is characteristic of the ray. The Master Jesus uses green a great deal, I am told, in his healing work, and great green Devas of whom I have caught glimpses use it also. He is very interested in healing, and he uses these wonderful green angels in his work.
- Seventh Ray. This is the synthetic Ray coming into prominence just now, under which a great deal of our work is done. The fundamental color of that ray is purple. Sometimes it is a glorious, royal purple, with flashes of gold in it, and sometimes there are gold stars appearing in the aura of the seventh ray workers and angels. There is something truly regal about the influence of the seventh ray, and I have heard it said that the presence of the Chohan of the seventh ray is so regal, so magnificent, that people feel that they must prostrate themselves before His presence. There is also a sapphire blue associated with the power of that ray. It is not like our sapphire, but is a perfectly pure blue.

All these colors in the inner worlds, of course, are much more brilliant and yet an octave higher in the scale of color. It makes it absolutely impossible to portray them physically. If one tries to get the brilliance of color, one misses the soft delicacies.

Thus you have a kind of alphabet of the science of occultism. It is very valuable to have all this knowledge at your fingers' ends, so to speak. There are some temperaments, occult rather than mystic, which like carefully to select all the appropriate forces and produce results with a minimum of waste; this is always the attitude of the occult student. Suppose, for example, one wishes to make a physical manifestation of the power of the causal world, and wishes an arupa deva to help one. The color used would be indigo and the metal, copper. I am told that a large piece of copper down here, magnetized and linked up with its appropriate force in nature and plane enables the arupa devas to manifest right down here on the physical plane. It is truly appropriate to their nature. This is only one application of these facts.

THE POWERS LATENT IN MAN.

GEOFFREY HODSON.

September 7, 1929.

Under this title we will consider chiefly the power of kundalini. If we turn to The Secret Doctrine, we find H. P. B. saying that the three conditions of manifestation of the life force are kundalini, prana and fohat. They are stated to be fundamental and non-interchangeable in this manvantara. Kundalini is the power of giving or transmitting life, prana is the power of organizing life and fohat is the power of using and manipulating life. These three are cosmic forces and are found on every plane of Nature in varying degrees of manifestation. H. P. B. says, "The monad, as soon as it has reflected itself in the Heavenly Man, disappears into silence and darkness. The triangle, which is composed of these three forces, is shipted into the man of clay below the seven." She refers to the dense physical body, which she calls the man of clay, in which we find these three forces represented. Chief amongst them is the soiled-up serpent force of kundalini.

Kundaline is in essence creative and though but comparatively slightly aroused in the dense physical body, it manifests itself as that tremendous urge known as sex. It resides in the sacral chakram at the base of the spine, which in its turn is a relay station for the similarly coiled up energy in the center of the earth. There resides the planetary kundalini power. When the force of kundalini is slightly aroused whether by occult processes or certain biological and magnetic influences, its power tends to play forward from the sacrum into the generative organs; it stimulates the physical nerves and cells, arouses the astral body and desire is felt. There is a special way in which we, as students of occultism may deal with this phenomenon which is the source of so many difficulties, not only to the ordinary man but to those who are seeking the higher life. The secret in this matter is that the kundalini force obeys the will, as does every other force in the body. The will must be used to turn the force up the spine and out at the top of the head. That is the great secret in dealing with the sex difficulty. Do not allow it to play forward into the generative organs; direct it by the will in a kind of lightning flash up the spine, where there is a natural channel for it, and out of the top of the head. To those who are seriously troubled in this direction I recommend a minute or two in the morning and a minute or two in the evening spent in this endeavor, and, in addition a strong effort of the will whenever desire comes. Do not make a long continued, persevering effort; The result must be achieved in a flash and by practice it can be done. After a time

the natural tendency of the creative power will be to flow upwards along the passage in the spinal cord, and as it flows it will vivify the body, vitalize the force centers, flood the brain with vitality and energy and gradually impart mental and spiritual creative powers instead of the physical. The ideal is sublimation, not repression; transmutation from physical pre-creation to spiritual creation.

Let us now consider the powers which come to us when we shall have awakened kundalini with the aid of our Teacher. Kundalini, when awakened, flows up a secret canal called the sushumna nadi in the spinal cord, and passes through each of the centers or chakrams in its journey. As it passes through the spinal centers in which the chakrams arise, some of its force flows down the axis of the funnel of the chakram, vivifying it and thereby awakening the man on the inner planes.

We are told that when it touches the spleen center it gives the power of traveling at will on the astral plane. When it touches the heart center and opens that, the power of the Buddhist consciousness can begin to manifest itself down here in the flesh. The mystic rose begins to bloom in the heart of the Initiate and the powers of the Christ consciousness begin to manifest themselves down on the physical plane. The throat center, when vivified, bestows the power of clairaudience, or of responding to sound vibrations which are beyond the normal range. The brow center is said, when open, to bestow the faculty of clairvoyance, and when the coronal chakram, which is situated at the anterior fontanel, is opened, the interplay between the ego and the brain is marvelously free and gradually the neophyte acquires the power of using his higher consciousness while still awake in the physical body. (At this point Mr. Hodson illustrated these processes by diagrams copied on the blackboard from his new book, The Science of Seership.)

Kundalini is accompanied by two complementary forces, one positive and the other negative. These are called respectively ida and pingala and as the kundalini rises, these two forces accompany it on either side; they meet and cross to the opposite side at each of the chakrams and then pass, one into the pituitary and one into the pineal gland. These are called the vital airs by H. P. B. and are an essential part of the kundalini power. Perhaps as I describe that to you, you recognize one of the ancient symbols -- the symbol of Caduceus. This represents the rod of the magician, up which two serpents are coiled, starting at the bottom and winding up to the top where there is a winged sphere. That is the staff which the God Mercury carried with him in his capacity as messenger of the Gods. It is the Egyptian symbol of kundalini and it is a marvelously accurate symbol because the rod is the kundalini flowing up the spine, the two serpents are the ida and pingala up its sides, and the wings symbolize the freed soul of man at the top; at this state of development the consciousness ranges free throughout the inner planes and the man is known as a Walker of the Skies.

I am not suggesting for a moment that we should try to awaken kundalini, but we may usefully study it academically and so acquire the technical knowledge in readiness for the time when the sleeping power is to be awakened. I have sometimes thought that the beautiful story of the Sleeping Beauty refers to the awakening of kundalini. Remember how she slept through the ages until at last Prince Charming came and found her in her Palace of Sleep, signifying the physical plane, and awakened her with a kiss. Perhaps she represents humanity, in whom kundalini is sleeping, prince Charming is the Master, or the human will by which power alone this force can be awakened, and the kiss is the touch of that descending Atma; it is the hand of the Master or the power of the Initiator. He awakens the soul and calls forth its inner powers. All the great mass of humanity are as yet asleep from this point of view and must slumber on until the hour strikes. Wait, therefore, until the hand of the Master is felt and leave it to Him to awaken the inner powers.

In the meantime we may prepare ourselves by using such powers as we do possess, such forces as are awakened in us; for if we will only use the wonderful powers which we already have, particularly our powers of will, of thought and of imagination, we need not be clairvoyant, in the technical sense, in order to investigate and employ the hidden forces of Nature. Everything we think about we touch. We must think about the inner powers and beings, must think our way into the truth behind all outer phenomena. Experiment continually, record and test the results and so gradually acquire the technique of the path to knowledge.

I want to give a little guidance in this direction for I hope that the Summer School will inspire some of us to experiment, to brood and to investigate. There are, however, certain essential preliminaries. First, we must divest ourselves in some measure of the illusion of form and of separateness. In terms of thought those limitations are overstepped. Then we must divest ourselves of our prejudices and our preconceived notions. The mind of the investigator must be as a clear mirror in which all images and ideas may form without distortion and be reflected into the brain. Then we have to extricate ourselves from the thought forms of the world, and this is one of the most difficult processes. There is a mass thought for the whole of humanity and there is a mass opinion about certain subjects, and when one first begins to experiment, one tends to be caught in the thought-drift of the world and merely to reproduce that. This is not true investigation, so we must try and detach ourselves from the thought-drift of the world. Then we must try to lift ourselves into our real Selves and be the God which we are. Fear and doubt and questioning are reduced to the minimum then, and we go forth confident in the divine power which is ours. So we must try to lift ourselves into the real behind the illusory, into the life behind the form, and into the unity behind the separateness.

These are all mental changes, mental adjustments, the focusing of the intelligence in a particular way, just as a scientist focuses his physical instruments. Then having prepared ourselves

we must concentrate all our power in the will to know. That is the secret. Determine to know the facts about the particular phenomenon under investigation. Nothing can hold us back from this knowledge if the will is strong enough. Point the consciousness like an arrow at the object of research and enter into it. And then, be still and wait. See what happens; see what comes. Record it. Repeat the experiment many times, record the differences and test them by every known means.

All this is very largely a question of the focus of attention. Suppose four people are going for a walk -- an engineer, a botanist, a farmer and an entomologist. They go for a walk in the country; they come back and compare impressions. The engineer will have seen the state of the roads, the type of telegraph poles, the wires, how the bridges are built and so on. The botanist will have seen interesting plants and flowers, will be comparing them with the natural flora of other parts of the world and may discover some new species. The farmer will have seen the state of the soil, the crops and their condition; and the man who is interested in butterflies will have seen new moths and have recognized well known species. The engineer will not have observed and classified the butterflies; the farmer and the botanist will not have seen them, because they do not interest them especially, but the entomologist will, because he has trained himself to look for them. When people ask how to see fairies I generally reply that it is a matter of the direction in which the consciousness is focused. Look in the direction of the fairies, that is, in the direction of the life side of Nature, and you will see them, perhaps not objectively at first, but you will contact the life which is there and gradually become aware of the intelligent embodiments of that life.

And so gradually we may acquire the habit of looking below the surface of everything, of keeping the attention focused more and more on the big, deep things in Nature and in life. We should never allow the attractions of the outer world to draw us completely away from the inner. That is one of the secrets of the occult life. Never allow external things completely to absorb the attention, however interesting they may be. Draw back and say, "No, there is a part of me which is seated in the Real and that part is not to be drawn away and lost in the unreal." Develop the habit of self-recollectedness. Be much deeper, much more profound in thought, and aspire strongly to become a knower for yourself. It is an attitude of mind, and if we can develop this attitude of mind which I have sketched so briefly because of lack of time, giving only a line here and there to indicate what I mean, that is the best preparation for the time when the Master will awaken in us such powers as will make us useful to Him in His work for the world.

In conclusion, I feel that in our work we ought to begin to be penetrating these fields of thought with the light of the Ancient Wisdom. A start has been made; we have founded a scientific

ic group and a Theosophical Medical League in Europe in which a number of Theosophical scientists and medical men have banded themselves to apply theosophical teachings to scientific and medical problems and to try to theosophize science and the medical profession. We must bring about a peaceful penetration by Theosophy into every field of human thought. Our contribution is so immense and without it in some form or another humanity cannot discover the key to life. In astronomy, for example, we alone know of the flowing electric and magnetic forces behind and within the stars, of the chains of globes and their successive manifestations. In anthropology we alone know the plan of the rounds and races and continents. In botany we alone know of the hidden side of Nature, the fairies and angels and the evolving consciousness within. In psychical research we alone know the truth concerning the hidden powers of man and the glory of his ultimate destiny. In our knowledge we are certainly ahead of the times, but perhaps in the application of our knowledge we are behind the times; and so that is why we should begin to use our own latent powers, become extremely alive to modern thought and take our places as leaders of the world.

THE WORK OF THE AMERICAN SECTION.

L. W. ROGERS.

September 5, 1929.

I am told this morning is to be devoted to the interesting and, I hope, profitable relationship that should exist between the Headquarters and the Lodges and members throughout the country. I had not expected to **take** any part in the Summer School this year on account of the volume of work on hand. But we want to get into your consciousness the purpose of Wheaton. A member said to me that she hoped that this Summer School would become a permanent school here at Wheaton, and not have only summer sessions. I was glad to hear that because it is precisely what we have in mind. We ought to have a permanent training school here, for I can think of nothing that would be of more practical value to the theosophical world than to have very definite training for all of our people who are qualifying themselves to pass Theosophy on to the public.

The first necessity is country life. We are twenty-five miles from the city. It is near enough; our trains vary from forty minutes for the faster trains to sixty minutes for the locals. You are near to the city with all of its advantages of lectures, art, etc., everything that a great metropolis has, and yet you have here the absolute quiet of the country.

As to the training school, I want to say something about its wider scope than probably you have thought about. My idea of training is to make it practical. It seems to me that the kind of education that is of value to a human being is that which will make him of service to humanity, and before we have the right to serve the world we must be able to sustain our lives on the physical plane. We must be able to acquire the art of living, if necessary, without the assistance of anybody else. We propose to train people in a practical way so that when they are working in the service of the world they will give back more than they are receiving.

That kind of training takes in more than simply theosophical study. There is something else. I am delighted with Henry Ford's idea, and he is a genius in so many ways. I first discovered he was a mechanical genius by going through his factory and seeing the original methods pursued there. He is also a great manager. I discovered by reading his interviews in the magazines that he is likewise a philosopher. I am delighted with

his idea that the human being should divide his energies between work in the country, or work on the soil, and other kind of work, whatever that may be. You remember that old myth: There are two powerful beings wrestling and one lifts the other into the air and then, as he is about to be vanquished, his feet touch the ground again and he is filled with energy and is able to go on with the struggle. There is one of the profound truths of Nature. One of the things that holds us back is that we are always getting sick. There are few like Dr. Besant and Dr. Arundale who practically never get ill. They must be the souls who through many incarnations have built up that kind of resistance. Most of us should come oftener in contact with Nature. We need tremendously the touch of Mother Earth so that we can build up from incarnation to incarnation that resistance that shall make us proof against both illness and weariness.

Now, about the relation between the Lodges and Headquarters. Let me say in the beginning that I regard the Lodges as of first importance. I would put the Headquarters second. Strong Lodges will make a strong Headquarters. The Lodges are the very foundation stones of the theosophical movement in our country and they must be well organized.

There we touch upon a very vital thing. You know, in America we have a great many people who are successful in business. Some of the rest of the world has said, and perhaps not altogether without reason, that we make a God of business in this country. The brilliant minds of our country are concentrated on business, there is no question about that. We must also concentrate on lodge business and see to it that it is done in the most successful way.

If you Presidents of Lodges follow three rules laid down by a great business man, you will succeed: Organize, deputize, supervise. Those three absolute essentials you must have where you are in control of other people. Organize, and get the most perfect machine that you can, but do not stop there. Deputize. The manager who tries to do everything himself will fail. He must imitate Nature. He must put certain people in charge of certain definite things. He must deputize. Having wisely deputized, he must go on. He's got to supervise. He has got to know that these people he has deputized are doing their work, and he must be constantly watchful to see that they are doing it. Organize, deputize, supervise; you have there the whole creed of successful business in a nutshell.

If I were president of a local lodge, I would try my best to find some kind of a job, some kind of theosophical work for every member of that lodge. It does not make much difference what it is. You know, it is in proportion that you put your energy into a thing that you grow into that thing and become a part of it. You

have got to put your thought and your physical energy together. I would have a little job for every member of that Lodge, if it were only having him take a newspaper and watch for anything pertaining to Theosophy, and cut it out; and I would ask somebody else who perhaps could do a little writing to take these articles that several different members had collected from the different papers, and write letters to the papers under such columns as the People's Forum. He could also answer the things said against Theosophy and explain the things said for Theosophy. It would get Theosophy before the public. It is through your local press that you can reach your community. I would like to see every Lodge spend a little money on having a few lines in the daily press perhaps once a week or once a month. Let them know that the public can attend your meetings. You know, it is tremendously important just to keep a lodge going, no matter how small it may be, so that when the time comes the people will know where they can get the real theosophical teaching. Because when it becomes popular, as I suppose it will, then there will be all sorts of pseudo things springing up in the name of Theosophy, and if the old center is there and the public knows it, you have a distinct advantage.

One of the things I would jealously guard in the lodge is the study classes, the study classes that seek to gather up and preserve the interest that is stirred up by the itinerant lecturers. I think most of our members come to the Lodge in that way. Make your study classes the very best that you can. Do not be satisfied with an inefficient study class that only half interests people. Do it well. There is no better way to do it well than to make use of our Theosophical Correspondence School which has been carried on for several years. There are five separate and distinct course of study, admirably calculated to bring along the people whose interest has been arrested by Theosophy. These are: Elementary Theosophy, Intermediate Theosophy, Theosophy and Christianity, Comparative Religion and Thought Power. There we have courses built by professional educators. Mrs. Simons is an educational specialist in the service of the state of New York.

Your Lodge can economize by paying one membership only and the others can go in on that without extra charge. Of course, it is better, if each of you can take the courses separately, and thus each gets the personal corrections. The \$10.00 courses run for thirty lessons. The only course which is shorter than that is Course #5, which is for fifteen lessons. With these excellent courses to guide you, there is no danger of straying off into unrelated fields.

Here are practical suggestions from one of our Headquarters workers: Sign your letters - we receive many that are not signed. If you are a woman, indicate in your signature whether your title is Miss or Mrs. If this is not done we do not know whether to address you as "Dear Miss Brown" or "Dear Mrs. Brown," nor what title to put on the envelope. Headquarters should be promptly notified of changes of address, also of changes of officers of the Lodge.

A member: Do you agree to the plan of having conventions at Wheaton?

Mr. Rogers:

Yes, I am in general agreement. I think it would be very fine indeed if we could have our conventions out here. Indeed, Mrs. Campbell and I had talked it over from the first, but the obstacle was providing for so many people for a few days just once a year. The whole question comes back to the financial support we can get. If there are enough people in the Society who would be willing to give \$100 a piece -- as these three ladies have -- I should think at first we could use a large tent for the assembly hall.

Make it tentative. Make it dependent upon the support we can get. Of course, it would react so very beneficially upon all of us to escape the wearing turmoil of a great city. It would make a splendid annual vacation. I do not see why we could not have both Convention and Summer School all in one. You would be here. It would be only one railway fare for the whole thing. I think we could have a splendid national encampment and it would be a delightful rest for most of our members who are confined in offices.

Question - Max Wardall: What's the matter with Headquarters?

Mrs. Sellon: Then there is the question of lecturers. Some places, like the big cities, do better if they have somebody who stays with them for a month or so and works with them. The small places want somebody for one or two nights. The big places want somebody to stay for a longer time.

Mr. Rogers:

You see, in the first place there are very few people who both can and will do high class theosophical lecturing. If we were to leave one of our lecturers a month in each of the large cities, most of the lodges would never see any of them. Year by year we have been making an improvement and I think you will see a greater improvement this year than ever before. The board of directors at the meeting this year named only three National Lecturers: Max Wardall, Fritz Kunz and Robert Logan. Now, there are three first class lecturers. It was decided that we had better have few of them and have them really good, and not take a chance of having things put before an audience which we could not really endorse. We named only those who had been actually at work as national lecturers. Then we named as Field Worker Dr. Nina Pickett.

Then we have Mr. Hodson and Miss Codd for a year and for longer than a year if it seems advisable. So there we have two more.

Question: Is it wrong to charge for public lectures in order to keep out curiosity seekers?

Mr. Rogers:

I think it is almost purely a local question. Some of our Lodges always charge. Some never charge. Dr. Besant's opinion is in favor of charging. She thinks it is more dignified to charge than to take a collection. In Chicago they charge from 75 cents to \$1.00 admission. The last time I spoke there the large hall was crowded. They are able to take care of their hall and various other expenses and to deal very generously with the lecturer.

APPRECIATION

DR. GEORGE S. ARUNDALE.

September 1, 1929.

We had a very wonderful address from Dr. Besant yesterday, and when Dr. Besant speaks I endeavor to get back, if I can, into that which animates the address. A great many people, when they listen to an address, simply listen to the address. They hear the words and live among the words. In that way they lose at least three quarters of the life. And so when I listen to as great a power as hers, I am intent on that which is the motive power, the driving power, -- in order that I get into that tremendous stream which is our beloved President. It was quite evident that if we closed our Summer School this evening after her address you would have had enough to carry you through the whole of the ensuing year. If there is anything in you, you will be uplifted. You cannot move your pendulum from, let us say, the middle to the great heights without the pendulum's tending to swing backwards in the opposite direction. The one way to minimize the danger of reaction is to give all you have received. If you do that you are absolutely safe. Give, give, give -- don't hug knowledge to yourself and think how much you know, and of the advantage you have received. Of course, we must discriminate and always say, "My impression of what she said was so and so." Don't say, "She said this or that." Just look at her standing before us in all her splendour, simplicity, humility, reverence and majestic understanding! She embodies these and they must be embodied in us. They are the reflection of her abiding continuously in the realms of the real. She sometimes has to repeat what she has said before. It is because the things which she reiterates are the things which are foremost in her mind, the things which must be her supreme mission, and because we are so hard to impress. She lives in the real. She may give the same form of power today that she gave yesterday. It does not matter to her. She is above all these carefulnesses. She discloses the real, although it may be that she discloses it from time to time in the same form all over again. If we are wise, we shall say, "These are the things that evidently are meaning most to her." Why is this thing repeated more often than that? Because it is more important than the rest. Therefore she simply repeats that which needs repetition, and although the Master, as we are told, does not speak twice, His pupils have to speak many more times than twice because all of us are hard of hearing.

When you are listening to lectures of people of that stature, get behind the words, and if you can abstract yourself from forms and get behind into the comparatively real, the words will not matter but you will be filled with abundant life. She has related to each other those things which in our ignorance seemed to be clashing or out of place. She has made us realize that whatever else the World Teacher may be He is supremely the Lord of Discrimination. A great Teacher two or three years ago very beautifully called the Lord Maitreya, "Our Lord the Deliverer." But He is also as we perceive now, the Lord of Discrimination. Does Krishnaji not supremely bring the power of discrimination to a mind-ridden and to a form-ridden world? Discrimination is a quality which cannot be the slave of authority, but must arise from within. Since I heard her yesterday, it is a wonder to me that those of us who were endeavoring to prepare for His coming by being members of the Order of the Star in the East, did not perceive the significance of the fact that the quality of discrimination is placed at the head of the list in the little book, "At the Feet of the Master." He does say that the most important of the qualities is love, but places discrimination at the head of all requirements. The piercing wind of discrimination which he sends through the world must fan the very fire of our beings. If you take nothing away with you from the Summer School but that one thing, you take away with you the sense that in you discrimination must be strong, keen, infinitely balanced, infinitely keen, so you may be increasingly able to discriminate between the greater and the lesser and unreal. In all the extracts she read to us from the observations of the Elder Brethren you will see how discrimination is speaking from the heart of each one. If you are afire with discrimination, when some problem comes, you take it and put it into the fire, and what is left that is what you have to do.

You, yourself are an acid test of the real and what rings true to you at the time being. I am reminded of that wonderful little poem from Browning:

"Earth's crammed with Heaven
And every common bush afire with God
But only he who sees takes off his shoes."

There you have the literal truth. She has pointed it out to us and I hope you have, according to the measure of your separate facilities, appreciated this. She has shown us how we are afire with God, how we are crammed with Heaven. I hope that you are very much more clear-minded today, not so much because of what she said in words but because of the atmosphere, the drenching of power.

Doubt is the first of the great fetters of the outer world to be removed. You know we are told of ten great fetters which have to be removed one after the other as we progress. Survey the conditions first of our own Theosophical world and be clear minded and harmonious with regard to them. In regard to things you

do not know, you must suspend judgment. In regard to things you do not agree with, bear in mind that there is undoubtedly more for you to know than you already know. There is only one thing about which I venture to be dogmatic and that is the unity of life. That is all. Nothing more than that will I dogmatize about and very likely I am wrong there -- that is to say, my understanding of the unity is very different from the reality of the unity. I agree with Walt Whitman: "Do I contradict myself? Very well then, I contradict myself; I contain multitudes." The more you can contradict yourself, the more you will contain multitudes. The Lord of Discrimination is in our midst. Now look at Him sometimes from that standpoint and become the servant of that standpoint.

There is another thing of no less importance on which I want to lay stress. It is a fact that the World Congress is ushering in a Renaissance of the Theosophical Society. We are going to have every section of the Theosophical Society renewed and revitalized because of the power that is unlocked at the World Congress, not because of what has been said and not because of what has been done, but because there has been an abundance of good will and an abundance of brotherliness, so that the Elder Brethren will have felt justified in opening the doors a little wider than otherwise. I think you will be able to perceive a great inrush of power into the Theosophical Society and a great increase in our growth. There will be opportunities for extending the work wonderfully, in order that we may be able to serve the larger movement. I am anxious that all of you should be ready to do that. In order to do this you must forget yourself absolutely and completely and simply be exponents and channels of the will of the Elder Brethren. If you say to me, "How are we to reach that?" I will say to you, "Grove as ardently as you can; be tentative as you can, be ready to drop what you have found when you find something that seems more reasonable than what you had found."

I am a Sun worshipper and if I abide in His light and cause, as far as may be, His light to shine through me, then I become infinitely wiser, stronger, fuller, freer, more myself than ever, because I have striven to be more Him than ever. Squeeze yourself dry of yourself. You think this, you think that, you think the other. It does not matter what you think, provided you are centered in the Higher Self, and if you are not centered in the Higher Self the sooner you do get centered in the Higher Self, the better.

Our beloved President is the great embodiment of the real in the outer world, the real as applied to life. I declare, and I have no doubt that you will agree with me, that she is more precious than ever. I had not seen her for many, many months, but there is that in her which stirs me, and stirs us all I feel sure, to our very depths. It does not matter what she says, although

THOUGHTS

DR. GEORGE S. ARUNDALE

September 3, 1929.

I am not going to speak, so much as to throw out some thoughts which I want you to take away with you.

I said some time ago that our objective is kingship. A king is a man who can. It does not matter what he can, but he can. Therefore our objective is kingship. I want you to think of kingship in all things and I am going to begin by asking you to think of kingship in actual and definite words. I wonder whether any of you have thought that there are words which are kings and words which are slaves, and the more you can utilize in your speech kingly words, the more kingly you will be. The more you utilize in your speech words which are not kingly but are words of slavery, the more slavish you will be. I am going to read to you a list of kingly words, though I do not say it is a complete list. I dare say you could easily make up a list of slavish words for yourself. To the number of slavish words there is no end. But kingly words are unfortunately comparatively few. If you can make up a list of kingly words for your own use, you are fortunate indeed.

These words are kings of the kingdom of words, because speech is a kingdom. I am going to read them quickly, splendor, melody, harmony, incline, reverence, beauty, peace, dignity, power, rhythm, heart, sacrifice, law, resolve, being, delight, glory, wonder, fragment, honor, music, robe, radiance, purity, triumph, silence, repose, stillness, voice, lord, majesty, water, foliage, life, darkness, grace, light, liberty.

Think them over for yourselves. Always try to use kingly words, words which are splendid and powerful. Do not use slavish words. Slavish words react upon you and incline you to slavishness.

Who are the kings of the kingdom of humanity today? Who are the real kings, the really great in the world today? If you like, you can, of course, include those who are not in incarnation at the present time. But in your lodges you ought to have in scrolls the list of the great of the world of all nations, of all activities, a great scroll of greatness, from out of the past right down to the present, so that you may be brought into contact with greatness, so that when you look at some great name, then with the help of the imagination you will contact that great-

ness. There is not a single great individual living in the world today or in the world in days gone by whom you cannot touch or whom you cannot hold in personal friendship. The world today needs greatness. You must contact greatness in words, greatness in people, and get outside of your small selves into that greatness.

Few of you know what is America. That to me is a crime. Who is America and what is America's purpose? You must have a true knowledge of America, and the rulers and teachers of America. Contact the real America. You will not be able to contact the supremely real, but you will be able to contact the comparatively real.

Next, try to realize that we of the present day must think and feel out of ruts. If you are thinking like other people, you must say, "What is the matter with me?" Fortunately you have a splendid press service in your magazines. Of course, your news papers are the most atrocious and vulgar in the whole world. But your magazines are the best magazines that exist throughout the world. In these magazines you may see how world thinkers are thinking out of ruts. Never mind whether you agree with them. Never mind your own personal relationship, but just watch the foremost American thinkers thinking out of ruts, and watch some foreign thinkers thinking out of ruts when they are thinking about America. For instance, take Count Keyserling. He says America is in the animal stage of evolution. He says that America is supremely an emotional country, and that there is an enormous amount of emotional mediocrity in the United States. You will find it in his book, America Set Free. Father McCleary, giving a sermon in the presence of Cardinal Hayes of New York, said in the course of his sermon, "If the Pope goes against America, we shall go against the Pope." If that is not thinking out of ruts, I do not know what it is. It is a very important utterance, and it was said in the presence of the Cardinal Archbishop of New York. In a symposium in one of the recent American magazines they were discussing prohibition. The last sentence asked, "After all, what is the object of life? The object of life is the pursuit of happiness." You ought to read your splendid magazines, which are far better than the stodgy things we have elsewhere. Every theosophical lodge ought to have a member who will survey the current literature -- the good literature -- and take kingly utterances out of it.

The next thing that you must be able to sum up yourself is the most recent advances in the direction of the understanding by the world of the divine wisdom. And I want you not to give them in masses of words. We are so fond of masses of words. We cannot say anything pithily.

Make a note of the following most significant advances in the direction of the theosophizing of the world, in the drawing down of the divine wisdom, and see if you cannot give lectures on each one of them in turn:

Einstein -- Light as matter; the illusion of space-time.
That is the heart of his contribution.

Eddington -- Stars as atoms; atoms as stars.

Raman -- The movement of atoms in crystals; movement
in apparent stability.

J. C. Bose -- The unity of life, especially in the vegetable and mineral kingdoms.

Milliken -- Island universes; the whole idea of extra-cosmic life.

H. G. Wells -- The world mind.

Dean Inge -- From authority to experience.

Henry Ford -- The universalization of comfort and efficiency.

Pavlowa -- the embodiment of divine rhythm.

And now I must impinge on the theosophical world.

Blavatsky -- The divine wisdom.

Besant -- The divine statesmanship.

Leadbeater -- The divine mechanism.

Krishnamurti -- The divine individual.

There are many more, but you see what an enormous vista of splendid pioneering you have if you simply take what is here and endeavor to follow it out. I want our lodges to perceive these immense vistas which they can follow so as to make the outside world feel that they are abreast of the outer world. When the outer world speaks the lodge ought to be able to say, "Yes, I know." We shut ourselves up into conventional theosophical lodges, into conventional theosophical houses, carefully draw down all the blinds and say there is nothing to be seen, whereas the time has already come when we should no longer be in houses at all.

NIRVANA

DR. GEORGE S. ARUNDALE

September 3, 1929.

Whenever I start talking about Nirvana I always wish I had not agreed to do so because it is most difficult to bring down that which is formless into the world of form and words. Now I will try to take up a new aspect of this subject, not merely dealing with nirvana but with the various planes of consciousness.

I want just to lay down a few principles so that I may see if I can make those principles at all clear to you. You have probably all heard of the monadic consciousness -- that is to say, the plane of the monad; the plane of the differentiated individuality; the plane of the macrocosm microcosmized. The monadic plane is eternal light individualized. If you go above the monadic plane, you come to the macrocosmic evolution. From the monadic plane down to the physical you are dealing with microcosmic evolution. There are two mighty divisions of evolution right up to the monadic plane. Beyond monadic consciousness we enter realms of macrocosmic evolution. We have no satisfactory names for planes beyond the monadic because we know nothing about them. The monad has nothing positive to do with the individual life until the first great Initiation. When the monad descends into the body of the initiate. That is when for the first time the monad begins to take real notice of the vehicle which he has sent down. When the individual reaches the arhat level, there is a fleeting intercourse which becomes more and more frequent, more and more uninterrupted, until the monad has caused microcosmic consciousness to be awake throughout its worlds.

Now let us look at these planes one by one right down to the physical. I am using terms which you will not be familiar with from theosophical literature. Take the nirvanic consciousness. You may call that light as radiance. If you can by a stretch of your highest imagination conceive of formless radiance, of pure yet individualized movement, then you are just getting a glimpse of nirvana. The difficulty for us all is to disassociate radiance from what one might call almost a physical process. If you think of radiance as emanating from a center, you must conceive of that center as continuously receding from you so that you never grasp it. There may be a center somewhere. I do not know. But in nir-

vanic consciousness I have never found a center. I have merely found movement -- that is to say, like waves spreading out from a center, as the waves do when you drop a stone into a pool. But you must not think of the stone. You must think of the waves. Therefore, you see how extremely difficult it is to tell anything of the nirvanic plane when you have to bring it down here.

Now the buddhic plane is light as spectrum. That is the distinction between the buddhic and the nirvanic planes. The spectrum of diversity within the light of unity, that is the buddhic plane. You have the unity but it is a unity broken up into diversity.

Suppose that you are going through the first of the great initiations. What happens? The most important thing that happens is that your lifelong, age-old friend, the causal body, disintegrates. You must be willing to let it go. You must not hold it back. The thing which almost everybody desires to hold back is this causal body of infinite experience. If he is willing to let go of this causal body, he is ready to take this great initiation. He takes the vows. He is consecrated. Now, having taken the vows and having been consecrated, he is ready to go through the experience. The only way in which one can describe that experience is that it is as if an individual entered a tunnel of a tremendous impenetrable blackness, and he feels as if he were going into a strange place leaving everything behind him, friends, everything that sustains him. He says, "Let it go." He enters the tunnel. The light disappears. He is in a darkness and a loneliness and he enters a partial avichi. He goes through one of the crucifixions which are scattered through life. In the midst of the turmoil with all that is dearest, all that has supported him, left behind him, and nothing before him, he goes on and on through darkness, through a darkness which penetrates right through him. Sometimes one feels as if a fog had entered into the very marrow of one's bones. All of a sudden when he is, as it were, in the depths of darkness a light shines and he will meet face to face, suddenly as with an explosion, his Master. He will see those there who are in a position to welcome him and he will have an infinite joy. He will rejoice that he has reached that which binds together the diversities which he has been perceiving in the lower worlds. And then after he has done that, he will have an experience which he will not be able to hold very long, the experience of being able to project himself into all things. One of the first things the initiate does after facing the light is to turn around and let the light shine through the world. He becomes universal and he enters into every bit of earth, every grain of sand, into everything.

Then comes the second of the great initiations, which is an extension of the first. After that comes the third of the great initiations, in which the individual rests in the universality which he has been able to conjure up. That resting is, as it were, the vigil for the great crucifixion and the great resurrection.

Darkness is nothing more than a negative light. You must know the ultimate of darkness and that is the crucifixion, for darkness displays itself as pain, as suffering, as unhappiness. It displays itself in many ways in the hardness, in the separateness, of the black magician. It displays itself in the ultimate of manifestation. It displays itself as the very frontier of the kingdom of light. The arhat is the individual who knows both the light and the darkness as far as the microcosm is concerned, and so he goes into his darkness and he enters into his crucifixion which allies him in a wonderful way with all crucifixions. Then by entering into the essence of crucifixion, he is able to proceed onward through the tunnel into that light not separated into its constituent color schemes. There in the nirvanic consciousness he draws all things unto himself.

Now let us go down into the higher mental plane. There you have light as type. Then you come to the lower mental plane, where you have light as form. Then the higher emotional plane -- the three higher subdivisions of the astral -- light as aspiration. Then the lower emotional plane, light as feeling. Then the physical plane, light as darkness. Darkness is relative light, of course.

The physical plane is the plane of comparative oblivion, the plane of negation, the plane of sleep. The emotional plane is the plane of awakening. Oblivion begins to recede before remembrance. The mental plane is the plane of discrimination, the plane of choice. Oblivion recedes still further before remembrance. And as remembrance grows stronger, choice descends into the regions of emotion and chooses. Both on the mental and on the emotional plane the choice is between the things that are of oblivion and the things that are of remembrance. Choose as best you can between things that lead you back into oblivion and the things that lead you forward into remembrance. You are always to use your mind to choose -- not to choose the things of darkness but to choose the things of light, not to choose the things you must forget but to choose the things you must not forget.

Those things are not away from you. Nirvana is here and now. Everything is here and now. The difficulty is to remember it. One who has nirvanic consciousness has remembrance. It is a choice between things apart and things together. I should like you to take that thing and brood upon it. It is the choice between discord and accord. These terms are all relative. The choice of one individual may be right and yet be different from that of another individual. As the choice becomes increasingly definite all of a sudden remembrance becomes clearer and clearer and so we have finally entered into the buddhic plane, which is the plane of the essence of remembrance, the life of remembrance, the heart of remembrance.

You can enter nirvanic consciousness even while being an extraordinarily busy person on the physical plane. It is not

a matter of being an ascetic in the mountains, but of being an ascetic in the crowded places. It is a matter of attitude. You may be infinitely preoccupied with the matters of the physical plane, but you can be preoccupied with them buddhically and nirvanically and in terms of light and not in terms of darkness. Then you have attained. If a person says, "I have so much work to do; I have no times to think of these things," I say to him, "My friend, what a foolish person you are. You can enter nirvana by sitting at this table and writing to a friend. You can enter nirvana by taking a bath, by taking a walk, by following any occupation, if you have the nirvanic attitude toward life." When we cease to demand diversity then we are entering the nirvanic plane. All these things I know are difficult and trying, but if you will allow them to sink into you, if you will contact the spirit in which I speak, then in you the nirvanic atom and the buddhic atom will begin to make themselves felt and will impose themselves upon the atoms below.

The nirvanic plane I sometimes think of as the plane of transcendence. We are beginning to live for life in change. In these lower regions everything is change. It is only through change that we can grow. We must even be slaves to change, but on the nirvanic level of consciousness we begin to contact that which is mastery even over the very change itself. I cannot go beyond that myself for the reason that my physical brain will not stand it, but I can look up and see immense macrocosms beyond. In nirvana, becoming finds apotheosis in being. If you reach nirvana and have climbed up the seven great divisions of nirvana, as it were to the heart of nirvana, then you have reached the adept level, and attained what is so unfortunately called in theosophical literature, perfection. An adept is a lord of the microcosmic world. He is a king of the microcosmic world, but he enters a greater kingdom where every individual is a subject, even though he be a king of the microcosmic worlds beyond.

I want all of you to take away with you from this Summer School the sense of immense power and of having finished with all possible things of oblivion so that you may live in an increasingly completed remembrance. There are so many things that every one of you is remembering which he ought to forget, and there are so many things which all of us ought to know of which we have no remembrance. Now if you are living in the outer world with all your possessions around you, utilize them all. Be the master of them all. If an individual says to me, "I find that I must have the Liberal Catholic Church, I must have the Co-Masonic movement. They help me so much; I love them so much" -- well, he is still dominated by oblivion. Do you suppose I need the Liberal Catholic Church or the Co-Masonic movement, I who can live in nirvana?

You must have a definite attitude toward things. You must take everything as a means to an end, perhaps not so much for yourself as for the helping of others. Surely you, who are

members of the Theosophical Society, may be said to be awake. You enter the Liberal Catholic Church not because you want it, not because you like ceremonial, but because it happens to be a means to an end. If an individual says, "I have no taste for ceremonial, or this, that or the other," he is still asleep. Now I hope that when you go back into your lodges you will use such things as you can. And so today the Liberal Catholic Church, tomorrow this, the day after something else, anything that turns up, I can use. I want you to have that same spirit so that eventually you will be able to be all things to all men.

But when the time comes for rest, you will rest in the formless. I want to impress that point, because that will take you far away from controversy, far away from perplexity and trouble. Suppose you have troubles and all kinds of perplexities. You will take those with you up to the threshold of your higher consciousness and there they will vanish. There is not a single question here among the questions you have given me that the questioner could not answer for himself if he would let his own mind shine upon the question instead of trying to borrow the mind of another person. You do not need the light of another on your pathway.

You should be the leaders of America. You should be conscious that America is following you. You should be conscious of no insignificance. You have but to look, and I can assure you that if you want to know, though it is true that sometimes others may help you to awaken to the knowledge or to awaken to the direction in which you have to go to find the knowledge, you must tread the pathway to that knowledge yourself. You must grasp that into yourself. The things biggest to me are the things that I know, not the things that have been told me. The things that have been told me are simply bricks. They are useful. They are simply signposts. They show me the way. I ~~must~~ travel the pathway for myself.

When you look up into the sky and see the sun, then be stirred. Be happy. Know that there is nothing that takes place in your life that cannot, if you are willing, take you into the light. Your fancied obstacles, your real obstacles, if you like, everything that seems to keep you from freedom, are far more opportunities than obstacles. God is love. He sends nothing to us that is not full of His love, full of himself, full of his utter and complete comradeship with us. Take all that is from Him and use that to draw yourself nearer to Him. That is the work that is before us and that is the spirit of the Summer School.

GREATNESS AND OTHER THINGS

DR. GEORGE S. ARUNDALE

September 4, 1929.

I am speaking to you this morning apparently on greatness, but I am really going to speak to you on what I like. However, we will deal with greatness to start with because it is very important that we should realize that we are great, that it is a question of manifesting greatness. Now in order that you may be able to tread the path of greatness, remember that there are three specific divisions of that pathway and on one or the other of those divisions each of you is, although you may not be aware of it. These pathways are: the pathway of the hero - karma - Marga; the pathway of the genius - Grana Marga; and the pathway of the saint - Bhakti Marga. Remember that each one of you is in the becoming, a hero, a genius or a saint. You are not all three, save at the end, when you may unite all pathways into one. So if you really mean business you will be busy becoming either a hero, a genius or a saint. You will seek out in the world those who particularly exemplify the splendors of the pathway to which you belong. Each one of you ought to know whether he is a hero in the becoming, a genius in the becoming or a saint in the becoming. Guess at it. Imagine to what pathway you belong, but be clear about it yourself.

The second point that I want to lay stress on is, don't live circularly. Live spirally. Brood upon that. What is it to live spirally? We talk of aspiration. Now you know what a spiral is. If you are living spirally, you live on a particular point of a spiral. Are you sure that it is a higher point than any other point you have touched? It must be, if you are living spirally. True progress is living in spirals and not living in circles.

The next point is this. Every single member of the Summer School, if he or she be well advised and have the necessary financial opportunity, must buy a copy of Dr. Besant's "Lectures on Political Science." They were lectures that she gave to the College of Commerce in Madras. I very strongly urge you to buy that book and to see how you can apply the principles it contains to the conditions in which you live. In that book you will find a study of the relations between the individual and the nation.

Captain Max Wardall said that the President desired that one day in every month should be set apart for the Theosophical Order of Service. I am going to suggest that no other day be taken for surveying the various departments of life. Get your members in the habit of talking tabloidly. Most members when they talk, ooze. The thing you have to do is to remember the saying which applies to all who would speak: Have something to say. Say it. Sit down." Most people do like to hear themselves talk. One of the most difficult things for the average speaker to do is to stop talking. He makes himself and the audience entirely and completely miserable. Have something to say, say it and make it short and pithy; and then be supremely great by knowing how to sit down.

You have no idea how personal we are about everything. We love to be psycho-analyzed, to have our palms read. I know a great deal about psycho-analysis and I consider it really harmful. Keep away from it. Most palmists mention nothing but your virtues. They say, "You have a most remarkable hand," and so forth. You think, "Now there is really something in this." But if they tell you unfavorable things about yourself, if they say, "Not much of a line of mentality," and so on, you say, "Palmistry is in its infancy." Do not bother too much about all these little things. There may be truth in them but generally the individual who is talking about these things does not know what he is talking about.

I want also to make three points about education. Education is extremely important.

- (1) Herbert Spencer says: "The purpose of education is complete living." Splendid definition.
- (2) Greece: "Education for leisure." Utterly true. In ancient Greece they educated for leisure. The most important part of an individual's time is his leisure. In an office you never know what a man is like, but in his leisure you can tell what he is in the twinkling of an eye.
- (3) India: "Education is the science of the perfect adjustment of the individual to his surroundings." That is summed up in that beautiful word, dharma.

THE ROAD TO TRUTH.

DR. GEORGE S. ARUNDALE.

September 4, 1929.

I want this evening to try to draw you, if I can, a little nearer to those realities from which I am afraid too many of us are far away. And I am trying to see how I can do it, because it is not very easy. You are none of you much accustomed to make a really serious effort to live from Their world in this world. If I look over the average individual I notice that he is very much in this world, and although he has vague and undetermined aspirations toward the other world, he is not really serious about it, although he deludes himself into the idea that he is serious.

If you really desire - there is no use saying you desire if you do not, for it amounts to nothing - but if you really desire to take your stand by the side of the Elder Brethren, you will have radically to change your lives. You cannot go on, you know, as you now are. And I will try, if I can, to grope about to see how I can really help you to make use of the Summer School. Of course, you are all perfectly able to be gramophone records of the utterances we happen to have spoken, and this has its value, I do not say it has not. But if you would be taken seriously into train the first requirement from you, apart, of course, from physical, emotional and mental cleanliness, is that you would be asked for a great deal more of silence. And only as you were seen to be far more silent than talkative, would you be told truths. You see there are many things I could talk about in my own experience of relations with the Elder Brethren, but I am debarred from talking about them because my audience is not accustomed to silence. It has not much to do with silence. Whenever it can get an opportunity, it talks. Of course, the result of that is that the tongue becomes master of the body, and in moments of exapnsiveness it does all kinds of things, says all kinds of things, which may not be uttered. You must get this clear, for if I were to say things which must not be uttered, I should lose my memory. It is one of the laws of the occult world. In some cases, of course very little is said even to a member of the Brotherhood, because it is well known what his temptations are in the outer world. Even if much must be said to such a member because of his position, even then if he says what must be said, he loses his memory to no inconsiderable extent. Yet, at the same time, one always longs to share

with everyone the things of the inner planes, because they are so wonderful, so illuminating. Of course, the difficulty is that the average individual lives in restricted surroundings and does not make much effort to live in eternity rather than in time, so the things of eternity cannot enter his consciousness, which is more of a time consciousness than an eternity-consciousness.

I should very much like to feel that not one of you who happens to be at this Summer School but will have changed, visibly changed, invisibly changed, materially changed, on leaving it, and will be in a position to change his or her surroundings, lodge surroundings, family surroundings and so forth. I should like to feel that, because it is useless to come to this Summer School, spend a week here, and listen to what you do listen to here, unless you are changed yourself, and have it in your power to change your surroundings. If you are changed and can change your surroundings, then the work of the Summer School has been well and truly done. The mere handing out and raking in of information is of very little value.

Things must be done in America, either by you or someone else -- other people. It does not much matter, because what you do not do today you will do some lives hence. You are bound to achieve sooner or later. But there are things to be done on this continent, and if I may say so, Those Who are watching with a little interest our Summer School, will judge us by the extent to which we enter the pathway of change and are able in our own surroundings to carry out Their wishes.

Now take just one illustration -- jazz! It is not wanted That is all. In the Manor it is rarely allowed, because in the Manor at Sydney there is an entire dedication to the Elder Brethren, although it is true that on one or two occasions it was permitted. It was found to be detrimental on those occasions and has not been allowed since. But you see you cannot convince people of that unless they are living in the inner world. Each person must go on in his ignorance until the enlightenment of wisdom comes upon him -- that is all. You happen to be wrong if you think that jazz is wanted in the Inner World. If you go ahead in your ignorance, you are not likely to enter very far into those realities.

And yet, you know, if you could have dotted over the United States centers like the Manor, the United States would rapidly change under our own eyes. The only difficulty would be that there are so few people who are not only willing to subordinate themselves to higher wisdom, but who are also keen, competent, efficient! A great many people will do what they are told, but there is negative cooperation and positive cooperation. You need positive cooperation in a center of this sort.

Now suppose we were to start a center here in the United States. The first thing, of course, is the head of the center.

You can do anything you like, but you will not have a center until you have a definite link with the Elder Brethren. You would have to have a head, and a head whose word is law! Of course, in these days of democracy it does not sound altogether satisfactory. But my word is law in the Manor. When Bishop Leadbeater left, he said to those in the community, "Now, remember, whatever Bishop Arundale says must be done, for he is in charge. This sounds very autocratic, and yet as a matter of fact it produces far more freedom in the end, because you are constantly on the watch, so far as your community is concerned, to see that it grows in the right direction, and that its members see why they must grow in the right direction. You are able to tell them that a certain thing must be done, and it is done.

Just as in the case of the United States, Australia is behind her schedule time, and also behindhand in her spiritual growth. With the advent of the World Teacher and other circumstances, it becomes imperative to push her along. There is a very good reason for this, and that is because Australia is the spiritual center and so must be helped forward. To hustle her along, we must have in the spiritual center people who will fit into the plans as the head knows them. He is told these plans by the Elder Brethren and he carries them out. Those people who will not assist are removed. Those people who are incompetent must make way for those who are competent, and if the head of the institution proves incompetent he will be removed also. So much the better! We are all ready to be moved out of the way at any moment and we obey orders! We know exactly what we have to do and we do it. The supreme rule of the Manor, so far as the individual life is concerned, is silence. At meal times no talking? Why? I will give you one reason. At meal times the brothers of the Manor all gather together. The Elder Brethren like, when the community is gathered together, in one room, to be able to inspire them. It is easier to do this when they are all together than it is when they are here, there and elsewhere, and so, for the convenience of the Elder Brethren complete silence during mealtime is the rule.

We have in the morning celebration of the holy eucharist, in the evening solemn benediction. After benediction everyone retires to his room. No talking in corridors anywhere! He may have a few friends in his room but they must be quiet. Incidentally, the angel who presides over our Manor does not like noise. I do not know that most angels do like noise, but this angel finds it irritating, and he gets annoyed when there is clatter and wagging of tongues. And after all, there is really not much to talk about. What needs to be talked about, I talk about. You see I am putting it rather unpleasantly and brutally. It sounds like a one-man show. But it is really much better that they listen to me and try to understand what I am trying to communicate to them than there should be all kinds of discussion and gossip here, there and elsewhere. It probably sounds to you a condition of things more or less intolerable. You think that man sitting up in that chair has a colossal conceit! But I do not think I have

conceit. My association with this work has a definite purpose, and I have a definite job to perform. Incidentally, of course, the brethren in the Manor are either "quick getters-on" or "quick-getters-out." It is one or the other. Sometimes we have hoped that someone would be suitable and have taken him into the Manor, and he finds the place appalling. All right: "Good morning. See you next life, perhaps; perhaps not at all." There is a certain phrase among the Elder Brethren about some people's sinking back into obscurity. Those who do not sink back into obscurity come greatly into prominence. There are many members of the Brotherhood in the Manor, and I suppose there are only one or two who are not pupils of one or other of the Masters; but the Masters have themselves taken them on, without the intervention of anyone, have taken them on on their own account, because of the center, and because they fit into and subordinate themselves entirely to the work which is to be done. Some of the members of the Manor must earn their own living, which is quite all right. The difficulty of the unpleasant magnetism of the city is got over by one of the angels who passes them through a kind of sieve so they get a sort of magnetic bath when the ferry boat is half way over.

Just now the center at Sydney is powerfully affecting Australia and, of course, not merely Australia, because we have to look after other parts as well. It is a most strenuous business -- hard work! So far as I am concerned personally, I am up about five o'clock usually; I may get up about midnight or one o'clock, if there is some special work to be done, some special attitude to be reached. I go down into my sitting room, sit in a comfortable posture, and start my "spider" work, start cleaning up the magnetic links, polishing up the place for its work. This goes on for some time. A little before eight o'clock some of the senior brothers gather to do some dynamo work. At eight o'clock we have breakfast, and go to our respective work. I go into my sitting room and "brood" until perhaps one o'clock. No interviews during this time. Then there is luncheon and after that I let the body go for the time being -- go to sleep and see what I can do, browsing about on other planes. Then people begin to come back about half past four or so, and we have a little meeting in my sitting room, and some of the department heads talk over things. At six o'clock we have our evening meal, then we have solemn benediction or a meeting of the Manor household, and after that retire to rest. Some of the younger members may go to an occasional theater or concert, but I cannot often go to the theater, because the filth one gets is often more than the relaxation one gains and so one cannot afford it to any great extent. We have several Co-Masonic meetings and on Sunday we have the Round Table meetings, meetings of the pupils of the Masters, public lectures and so forth.

We always have C.W.L. "Brother" there. He is constantly with us in his physical body, and otherwise, as at present. He writes to us constantly and is of immense help. He is very stern, of an immense sternness, and very cold in some ways, because the work must be done and have not much time in which to do it. We are especially busy just now because of Mr. Krishnamurti's coming,

and we are not quite certain how he will be received. So we are making our arrangements in various parts of the country, to be sure that all is likely to go well and that the auras of his audience will be as receptive as we can make them. To that end we do a great deal of publicity work. We have a broadcasting station, with listeners from all over the country, and this station is of immense help in our propaganda work. You can see that we try to regulate our lives entirely to the will of the Elder Brethren, concentrating them to this purpose as far as human frailty allows us to do so. Where we can we take in a whole family. Children are not allowed at the Manor, as we cannot deal with them. They need a special life of their own, but where we can, we take in an entire family, and there are two or three families there now. We do what we can to help them and to make them perceive the fundamental realities of things, to make them work for the center, without the slightest thought or talk about what they think or feel about things. On Monday evenings we have a gathering of the household and a few outside brethren, and then I talk to them about the work and tell them how things are going on. Sometimes there are certain questions with a view to getting certain work done. How is this to be done or that to be done? If, of course, any special weight has to be thrown into any particular line, we throw that weight.

Not long ago there was an article published in the Australian Theosophist, called "To Those Who Have the Freedom of the Theosophical Society." And various points were brought out, regarding this, that or the other. Well, of course, we wrote it because we felt it was wanted to be written. We do like, as far as possible, to do what we can to reflect the will of the Brethren and whether the outside public likes it or not, does not matter. We are sometimes thought rather dogmatic by the outside world, and it is sometimes felt that in working at some particular job Bishop Leadbeater is entirely ruthless. If anyone comes into the Manor who should not be there, he or she does not remain long. We are extremely particular that all the work is done by our own people. They act as maids, some of the young men act as dishwashers, and all that sort of thing, and the whole work is well done and self-contained. We cannot have outsiders there, and, of course, they could not stand the strain of it. Once an electrical worker smoked a cigarette at the Manor. I will draw a veil over what happened but I do know and will say that the Manor had to be thoroughly fumigated before anything else was done. Someone may remark, "Surely it is very harmless." It is harmless at the animal stage of evolution but when you are trying to clean yourself up, it is not worthwhile to become tinctured with poison. Either you hold nothing back or you hold something, and we have to learn constantly to hold nothing at all back!

Now I am very anxious that such a center shall be established in the United States, but you perceive the need for a leader of no small caliber -- that is to say, a man, or a woman, if you like, who knows what he or she is doing. If such a center could be established here it would mean an immense advance. We

have something along those lines in Krotona and we are looking now for a dozen or a half dozen people who mean business and who are constantly concentrated of the will of the Elder Brethren, who think of nothing but that all day long, who do not like to talk, who will runaway from someone who wants to talk to them, who are intent upon solving their own problems, who do not ask questions! C. W. L. was endeavoring to give me some training in clairvoyance, and he picked up a book and said "There is a picture inside; describe it to me." Well, if you cannot, you cannot, that is all! He said, "Use your imagination, man!" I can assure you, you need not ask a single question, if only you realize that most things you can quite easily find out for yourself. That is to say, you can quite easily discover them without asking someone else to help you. You can use your imagination and that is quite enough. If you have it wrong, it does not matter, because if you can get up to a certain point you will get further, and if you do not get up to a certain point, walking unsupported, unaccompanied, you will not succeed. Most of our members must have nurses -- nurses they call leaders. I have no question to ask of anyone except, "What do you want me to do?" That is all. Anything you are told does not mean much to you. It is just as well to get information yourself, which will stimulate the individual. It would be a wonderful thing if we had no questions -- ever. We ask Dr. Besant and Mr. Krishnamurti: "How do you reconcile this and that? One of you contradicts the other. Please solve this problem for us." But it continues to disturb us. All right. That is what Mr. Krishnamurti is in the world for. There would be much less disturbance now, if we had been disturbed a little more before. There is a tremendous vibration of vitality going on in the world today. You are the halfway house between the world and the Elder Brethren. Then do not be an invalid about it! Find out for yourselves. All the things which matter to me are the things I myself know, and so I am my own rock and am standing on my own feet. Suppose Mr. Krishnamurti retires into obscurity, and says, "I have nothing more to do with the world." All right. Suppose Dr. Besant gives up. All right. Suppose the Liberal Catholic Church gets shattered into pieces. All right. Suppose Co-Masonry goes into oblivion. All right. It does not matter to me at all. All are mere outer explosions. All this does not matter. The thing is to keep the dynamo active! The only thing that really matters in this world is our Lord the Sun in the heavens, and you and I, each one of us a Sun down here. We belong to the same family. Same name, same evolution, same type, same universe, identical electrons, nuclei, atoms, precisely the same. It might be a little disturbing if our Lord the Sun went out, because I think that we should probably go out also and I do not see what would happen, but so long as He is there all is well. He has been there for a very long time and is likely to be there for a very long time to come. I hope you see what I am driving at. I do not wish you to draw incorrect inferences or conclusions from what I am trying to say, but I am trying to drive at your keenness of purpose, at your clarity of vision and at your indomitable will, so that you set up certain things as your goal, drive toward them and allow nothing to stand in the way. You know you could become wonderful people! Some of you are already wonderful. It sounds a strange thing to

say. But that is the whole of Mr. Krishnamurti's teaching. People say, How wonderful he is, how wonderful are his teachings, his peace and so on. Quite so! Of course! But do not waste too much time over that! Get to work yourself. He is wonderful, and you can be wonderful -- are wonderful. If you can see the wonder in him, you should be able to perceive potential wonder in yourself. Your potentiality is certainly nothing less than latent, and all you have to do is to bring it out, to make it explode! True occultism, the path of occultism, is nothing more or less than a series of explosions. You are continually getting outside your prison bars.

Mr. Geoffrey Hodson, who will not think me impudent, I hope, was quite right in what he said: "God changes." And I should say to you tonight, because my subject is supposed to be "The Road to Truth," Truth changes. I meditated on my lecture, "The Road to Truth." My first thought is -- I am moving on toward it; it still is. I "brooded" on truth. The thought came to my mind, "Oh, yes, truth! Find it." The second thought, "Nothing to find." "The road to truth -- why talk of the road to truth?" "We are the road; we are the truth." Some of us are dragged, some of us walk, some of us speed. Those are the three stages of evolution. Some of us are dragged around. We shall reach adeptship in the seventh round. Some of us walk along. We shall reach adeptship by the middle of the particular period of evolution in which we are living. Some of us speed along. In the course of the next five centuries we should reach the adept level. None of you, my friends, should be more than fourteen lives away from adeptship, if you mean business. In looking about the room I see quite a number of people who should not be more than fourteen lives away from adeptship. Let us give them seven to the arhat level (should they take life seriously) and another seven between the arhat and the adept level. You can sweep yourself along much more quickly, if you will. Fourteen lives is just a generous estimate. It is never too late to begin. Some old people come to me, and they say, "oh, yes, if I were young, then I should try to work at it now." My dear friend, you will soon be much younger than the rest of us and you can start off well now. If you make up your mind now, when you are young you will be invincible! Anyhow we must begin, and as Mr. Hodson said, we must not stop anywhere for very long. That is the difficulty, you see. We must not stop anywhere long; otherwise we get overgrown with moss; we stagnate. We must not remain at any point for long, nor at any given truth. If you have a truth which has gone on with you in the same way for the last thirty years, it was about time it was disinfected out of you. A truth begins to affect us rather unpleasantly if we have had it a very long time! If you hug a truth too much, it also does it a great deal of harm, and yourself, too.

Well, we are the road, and we are the truth, but so many of us, you know, loiter upon the road, stopping lazily at each side, at the hostels of self-satisfaction or despair. We sit down complacently with our arms around Truth's neck, quite happy, and

we rock ourselves into somnolence. We are so pleased! Every truth you have you must challenge. Most of us do not stop to do this. Truth withers and decays if we keep it too long, because truth is relative. There is no absolute truth. Truth withers and decays if we use it for ourselves and not for others. Truth withers and decays if we tarry too long in the regions of its forms instead of using it in the sense of its life. We tarry so often in these outer regions of forms that we forget the direction in which our footsteps should be turned. It is only there that we shall find the perfume for our fragrance and the light for our shining. And when you get into the region of truth you find its form is silence. The truer you are, the less you will say, because truth cannot bear words, noise, communication. It is a wonderful thing that this is so. Truth withers and decays, the fragrance vanishes away, the light grows dim, if we take our ease even in the sanctuary itself, because there is no truth, there is no sanctuary, which is not the outer husk of some other truth, of some inner sanctuary.

I know one or two of the Elder Brethren personally. As I know them today, I shall not know them tomorrow. As I understand them today, I shall not understand them tomorrow. I shall understand them otherwise. They are merely partial expressions of the truth so far as I am concerned, which is the case with all things. That is why I say we must not tarry. A truth withers and decays if it be to us a satisfaction rather than a power. Beware of entertaining truth as a satisfaction. It is in reality a power. Beware of entertaining truth as a resting place rather than as an inspiration. Do not look upon any of your truths as an attainment, but simply as an intimation. That is what a truth is, It is an intimation of other truths.

I do not know why it comes into my head for the moment, but I am thinking of that splendid definition of an ideal. It has some relation to this question of truth. It has been defined as the "future laying hands upon the present." A very beautiful definition. The "future laying hands upon the present." And remember that this road, being in us, must wind itself up, as it unfolds itself, within us and before us. It is only in that way we achieve perfection. Perfection, in fact, is potentiality and power. That is all.

And then all of a sudden I remembered a vision of things which came to me, and which I put down in the following words: "Truth is a fragrance wafted to us from a wondrous and marvelous garden, but what is the fragrance compared with the flower, and what the flower compared with the garden? And what the garden itself compared with the gorgeous forest or the mighty hills or the rushing river or the limitless ocean, and what are these compared with the air and the wind and the great spaces of life? And what the air or the wind, or the great spaces of life compared with our Lord the Sun? And what even He compared with life?"

And as I completed for myself that little picture, then came the question into my inner mind -- "What then is truth?"

If it is true that the fragrance is as nothing compared with the flower, or the flower as nothing compared with the garden, or the garden itself as nothing compared with the gorgeous forest or the mighty hills or the rushing river or the limitless ocean, then what and where is truth? When you are able to perceive that line of thought and realize that the fragrance is as nothing compared with the flower and so on, then you know what truth is, for in that series of phrases, I have, in fact, defined truth. I almost feel that this is as good a definition of truth as I could give you, so that you may perceive at the same time its reality and its illusiveness. You will realize that to understand these delicacies of life, and life is supremely delicate, at least three fourths of your life must be silence, and one fourth talk. There is nothing much to be said save that which vivifies silence. The whole object of true form and utterance is to make silence vibrant with reality. That is the whole purpose of it, and no one who is growing nearer to reality will use conversation for the most part otherwise than with the purpose of making his silence wonderful. He can retire into those silences and know. No words are necessary there. Words are the antithesis of silence as darkness is the antithesis of light.

Have you worshipped so long at the altars of your truth that worship has become tiresome? Have you worshipped so foolishly at the altars of truth that your worship has become a fetter instead of being a freedom. Have you worshipped so shortsightedly at the altars of your truth that you have seemed to worship, perchance, the very altars themselves? There was a time, if you look back into the worship which now may be a habit, there was a time when that worship was a veritable becoming, a veritable growing, when that worship was a freedom, when that worship was a splendid light! Is that worship still your becoming, still your growing, still your light, still your freedom? Or has it settled down into a mere static condition? Is it still a freedom, still a road, still a purpose, or has it become a prison? Now in Mr. Krishnamurti you have the embodiment of challenge, and His miracle is that he makes you perceive whether your worship has become dull and dead and utterly useless, worship in freedom or worship in chains? And whether you worship at an altar, in a church, in a temple, or whether you worship a truth, a form, an opinion, a place, it is always worship of one kind or another, and you must challenge every belief, every opinion, every thought of the inner world, or of the outer world to perceive whether you are free or in prison. So long as it keeps you static it is in reality ugly, although it may appear to be beautiful.

When I worship at the altar of the Liberal Catholic Church in Sydney, as I do constantly, of course, I am deluged in freedom. Every time I celebrate the holy eucharist I am nearer to the Christ, and so although the ceremony may continue time after time, if I am worth anything I am becoming different time after time, as for the Lord in His name I give the great blessing of the Trinity -- of the Father, Son and Holy Ghost -- I give a wiser, a more powerful blessing than I gave the day or time before. I must be conscious of that fact, otherwise I am worshipping into a condition of passiveness instead of into a condition of becoming.

The whole of theosophical knowledge is not a matter of "Back to Blavatsky," or "Back to Besant" or back to anyone else, but forward. You have to realize that. We build delightedly, joyously, with a delicious sense of freedom, thinking, "At last, I have found my heart's desire." Well, do not stay very long enjoying your heart's desire. There is always a far more beautiful heart's desire waiting for you around the corner. However much you feel tremendously delighted, tremendously at peace, at rest, however much there may be that feeling "at last", there is really no "at last!" One scene of life succeeds another scene of life, and with our growing, each succeeding scene is more splendid than the one before. You should look forward, grope forward, climb forward. Part of my own happiness (and within certain limitations, and on the whole, I am a happy individual) is saying to myself, "I am on this particular rung of the ladder of nirvana, I must get to the next rung, see what that is like, and then, glory of glory, there will be an entry into a tunnel, there will be a giving up of nirvana -- fancy giving up nirvana itself, which for the moment is everything and all things because I have not yet attained -- there will be the giving up of nirvana for something nearer still to Divinity! I am impatient for the time when I shall plunge into that tunnel, and the body which I built for the moment so firmly and yes so happily shall be shattered into pieces, and then for a moment I shall be between heaven and earth in that loneliness which gives up the lesser and has as yet no grasp on the greater. I shall see shining the light of the monadic plane and shall see face to face the Self which has existed through the ages of time, through almost eternity. What a wonderful thing! Have you tried to follow it? How does a universe come into being? What is the physical process of it? Sometimes I want you to think of these marvelous vistas opening before you so that you may make the right adjustment, put things into their proper places, their right perspective. You must get out of yourself, out of the world, out of the entanglement, out of the ruts of thought, feeling, habit, you must tear yourself away from all things, creating your own life, your own lives. That is what we all have to do. And the more you can do it the better. It is not a question, of course, of doing this all immediately. It is not a question of accomplishing it in all things, but it is a question of being different from the world in some things, of being strange, alien, apart. The average individual must walk in ruts; the average individual must be a gramophone record. He cannot be much more than that. Then sooner or later he must be broken in pieces, and it is not easy for the average person to be broken in pieces, to lose what seem to be the very foundations of his life. We have to learn to make up our minds for ourselves. If you have a glimpse, sometimes, of the reality of things, you will see how inevitable it all is.

Suppose you are a candidate for admission to the Great White Lodge, or Great White Brotherhood. You are asked, as you probably know, why you wish to enter Their Brotherhood. Well, you can give one or another answer but it must be a great answer.

Some will say, "To be one with evolution." Others will say, "To draw the world on to the great pathway." It does not much matter what the answer is so long as it is a great answer, and an answer of great, wide, splendid spaces. And then the great Hierophant will say to you, "It is well." He will put you through this test or that test or the other test. He will see whether you are free from the distractions of the outer world. You have lived seven hundred lives and more. All who have injured you or done you harm will pass in review before you, and the question will be whether you are to each one of your detractors or injurers all you should be as a friend. You need not love them. Some people are very anxious to love everybody. It cannot be done at our stage of evolution. But we can be kind to everybody -- good friends -- and if you see this great procession of people who have injured you, and can be friends with them all and know that they have helped you, that test is passed. Then another individual in great difficulty or in great peril will be brought to you, and you must see what you can do about him, how you can pierce through these walls which he has raised around himself and made himself separate. Where can you find the magic of your brotherhood to help him and how do you find it. If you pass the tests, then the invocation rings out from the Great Initiator, the Great Lord of the World, "Do I this, O Lord of Life and Light and Glory, in Thy name and for Thee." You have a sense of entering the ranks of a great army led by a splendid general. With this sense of loyal submergence comes a sense of splendid freedom and when His blessing comes upon you because of the shining of the star above His head, your first act is to turn from the east outward to the west and send the light out to the world.

At the second initiation a cloud of witnesses testify that you have brought them to the light; otherwise there is no passage into the second of the great stages on the path, and when there are enough witnesses -- there must be a certain number -- then once again new power is given to the worthy applicant, "Do I this, O Lord of Life and Light and Glory, in Thy name and for Thee."

And then comes the beginning of the sorrows, the storms, the trials for which the transfiguration is the great preparation, when for the moment the glimpse of eternity is given to the individual who is going down into the darkness, so that in this darkness he may remember. The world turns against him, his own friends misunderstand him, and he must remain happy, joyous, certain of the motives of all of them, walking serenely on his path, no matter who turns against him, his truest friend or even his most devoted teacher. He must have a calm sense of peace, his own certitude, no sense of unkindness toward any, the sure certainty that some day he will understand his detractors, and draw back to him those who have drawn away from him; that they will understand him, and he will understand them. He must be for some time utterly alone, so he may know what loneliness is,

to be utterly shut off from all joys, all life and yet not to grope away, even for a moment, from movement, movement, movement, ever onwards.

When the crucifixion has given to him physical capacity for compassion so that sorrow and suffering of the individual react upon him all the time, whether it is the sorrow and suffering of some individual at his own level, or some less sentient creature, when his body is such that it is in fact able to receive into it all sorrow and suffering, then the crucifixion is over. It is finished, and the resurrection takes place; that is to say, there is entry into the power which is wrung out of suffering. And that, of course, is the fourth of the great initiations. Then comes the passage to the fifth of the great initiations, some little distance away, although it is of great interest. But all this is before you at any time you like. "Knock and it shall be opened unto you," but you must knock! It is not enough to scratch! It is not enough to want; it is not enough to desire. You must have the power which makes the knock and then you enter heaven. As we are often told, in the occult life, you must "take the kingdom of heaven by storm." By your will, your relentlessness, your vigor, by being the rock upon which perhaps the weaker brother can stand or beneath which he can take shelter, you will grow toward heaven, and the time will come when you will have experiences because you are one of the Brethren, and are recognized as such by one of the Brethren, one of the Elder Brethren, when you will come face to face with the inner rulers of the Hierarchy, so you will know great beings -- the King of the World himself, the Lord Buddha and others. They will be your friends and you will come face to face with Them.

Of course, the magic will not last, cannot last. Of course, the magic fades away into the light of common day. But one never forgets those things, and you realize when you look at every individual how he has these things as much as you, yourself, have them. These things are before you, these things are for you, they are yours, because they are mine, and if I speak of them, it is not from the standpoint of separateness; on the contrary it is to make you realize that all these wonderful things are within your reach, if you will reach out after them.

I may perhaps end with a little verse from Kipling:

"And only the Master shall praise us, and only the
Master shall blame;
And no one shall work for money, and no one shall
work for fame,
But each for the joy of the working, and each, in
his separate star
Shall draw the Thing as he sees It for the God of
Things as They Are!"

REFLECTIONS.

DR. GEORGE S. ARUNDALE

September 6, 1929.

It has come my turn, friends, to speak to you now, and I am going to "dot" about and give you points on which I want you to brood, because there is not much time left. I do not want to talk of things elaborately but just give you points now, on which you may think, elaborating them for yourselves, and come to your own conclusions.

Here are just a few suggestions with regard to your own conduct -- rules of the higher life

- 1.. Never be shocked at anybody or by anything.
2. Never be hurt by anybody or anything.
3. Never condemn anybody.
It may be your duty to condemn things, activities, but never your duty to condemn people.
4. Understand and appreciate. Know where you are.
5. Go your own way. Help others to go their own way.

If you can follow these rules you will be wonderful people -- even more wonderful than you are already!

I want you to take away the following ideas with you, as a result of the Summer School; four things you are to take away with you, which our various lecturers and preachers and teachers have given to us:

1. This is the most important thing -- the deification of attitude -- for it is attitude that is everything. What does it mean? Well, it means understanding. It means the sense of reality and of the real values of things. This for me is important; this for me is less important. This for me is useful; this for me is not useful. You are the center, and everything else revolves around you.
2. Silence. If when you go home, people marvel how silent you have become, they will be very thankful and you will be growing happily. The average individual is a clattering chatterbox! You, of course, are not. I am talking of other people! Understanding the real value of things, having the power of appraisement, you must be able to weigh everything in your own balance, delicately.

3. Aloofness. You must be able to detach yourself from the outer world. Aloofness means living from Their world. Learn to enter their world through the channel of silence, live from that and let this physical world be a little out of perspective, so that you are not always here, but are always "There." It might even be that sometimes when people speak to you you pay no attention to them - that many things pass you by without your heeding them. The outer world may be a little out of perspective from the standpoint of its form but infinitely more in perspective from the standpoint of life. Anything that can help you to people Their world for you, so you may know its landscape, its conditions, is infinitely valuable. Do not make your center in this world. Have the life of this world kill the forms which are outgrown forms, and build new forms for the new life.
4. The urgency for leadership. I am in immense hopes that the fact of your residence here at the Summer School has been to increase in you the quality of leadership, so that you become outstanding. If you do not become outstanding, you have little profited from the Summer School. I hope all that which has been said and done here will not necessarily have given you more information but will have awakened in you a sense of your own power, a sense of your own dignity, a sense of increasing kingship, so that you become, really speaking, irresistible, so that your surroundings realize that you take a decisive part, impersonally, in its affairs. Your will may be increased from wisdom, and that will may shine like a fiery line pointing out to the world the path of its progress. I quote for you that well-known, age-old Egyptian motto, to be found on the walls of Egyptian lodges, and sometimes found on ours, "To know, to dare, to do and to be silent." To be silent means to hold yourself in reserve, so that behind you is infinitely more than is expressed.
5. Beauty. You should take with you a capacity to live more Aryanly. We are Aryans, all of us. We belong to the Aryan race. To be an Aryan, as you know, is to be dignified. The real meaning of the word, I think, is nobility. And the message from the first sub-race, or senior race, of the Aryan root race, is the endeavor to imprint upon the younger members of the race that delightfully ancient nobility and dignity, characteristic of the Aryan race. If you can be dignified, noble, self-contained, self-restrained, you will have learned a great deal. In the music of last night, and in her talk on the subject of "Art in Theosophic Life," Rukmini tried to draw aside the curtain to make you feel what Aryan living truly is. You need it immensely in the United States, because you are young with a new youth, accompanied with new emotions, and there is always a danger of a lack of dignity. There is, so to speak, a tendency on the part of the average American to exhibit a lack of dignity in his language and also an absence of dignity in his relations. He may be inclined to slap a man

on the back and he thinks this is a sign of good-fellowship. It is not. It is simply an uncontrolled ebullition. You in the Theosophical Society in the United States have the privilege of having tremendously more life but you must set the tone of dignity.

6. Comradeship Comradeship not merely among ourselves, but with our brethren in the outer world and with our Brethren in the inner life. We have had this contribution in the talks which Mr. Hodson has made to us. He has made alive to us life in other worlds, in which he gives a larger sense of unity of life.

Now a few little ideas -- really sentences, you see, which I want you to brood over:

1. The aura is the spectrum of the individual.
2. Death is an open door to brotherhood. I will just give you one little key to the solution of that statement. There are many keys. One little key is that death is, of course, a disintegration, but that which disintegrates serves as life to that which is around it. Try to understand the nature of death from this standpoint, just as one might understand the nature of pain as the release from fetters. I am very anxious that you should, when you go home, try to organize addresses in your lodges on the things which are vitally interesting to the outer world, for instance, "What is death?" "What is pain?" -- two subjects of enormous importance. Try to think these out for yourselves and see how death and pain are agents of God and life. You have to study that both as regards yourself and as regards the outside world, so that it may see that death helps and pain helps. Some people say, "How can I talk of death and pain to other people when I am prostrated by them myself?" There is really no hypocrisy in setting forth what you know to be true, even though you cannot follow the rules yourself or exemplify them. It is good for you to use your imagination, both for other people and yourselves, to set up a certain condition, a certain attitude before a temptation presents itself, before a difficulty arises, so that by having set up that particular attitude you are more likely quickly to surmount that difficulty than if you had not by the process of imagination set up that attitude beforehand. Contemplate your difficulties beforehand, imagine yourselves in the presence of those difficulties, behaving like a hero in their midst. This is an extremely interesting thing to do, provided you can do it, and have a strong enough memory of your imagination so you can walk through your difficulty as if it did not exist at all! This is the value of the imagination, and something you can constantly be doing.

I always say to people when I am lecturing on this subject: "Do not think I am above these things myself, that I have a hankering for pain and death. Unless I preach I am not likely to practice, because I am reminding myself as I preach just as much as I am reminding you." When I preach on pain and death I can include myself in the audience. Do not think you must be absolutely perfect before you can talk to other people about these great problems. The less you know the more you can talk, but the more you talk the more you are likely to know. It has been my experience for many years that I have only learned as I have taught. The things I have not taught, I do not know so well. What I am driving at is this. Do not forget to practice, but talk about things, imagine things, preach them, for all you are worth. But when you preach, include yourself in the audience. Say to the usher: "Will you kindly put an empty seat here, because I want to sit in it. Then you will see that empty chair staring you in the face, and you know you are talking just as much to yourself as to others. You can then say, "Friends, that empty chair is myself, and I am not a hypocrite. I know that I do not know much about death nor pain, as I appear to know from what I am going to say to you. It means that I have my own failings with regard to this subject just as much as you have yours and that empty chair is to remind me of the fact." It is a very good thing to have that attitude and not to feel hypocritical.

3. Light is the stored-up experience of God.

Of course, if an individual says he knows God, then he does not know God, but if he says he does not know God, then perhaps he does know God. Light is the storehouse of experience. The essence of the movement of light is the expression of experience. The vibration of light is the manifestation of that experience. If you brood upon this you will get into vision which will help considerably. I do not want to spoon-feed you with visions. We have a rhythm for this universe. This is the expression of the experience of our Lord the Sun. The vibration of this universe may be an entirely different thing from the vibration of other gods of other universes. You and I are all universes of God, His remembrances of His experiences, and if we will remember ourselves we can most quickly thereby remember Him.

You have heard of these chakrams or centers of consciousness -- heart center, spleen center and so forth. What about them? They are constellations in the universe of the microcosm. Every chakram is a constellation in the universe of yourself. You are a great solar system. In that solar system there are individual constellations under the domination of your Lord the Sun. You will now realize that you are individualizing, helping universes to grow. The exact number within yourself has been calculated to be

ten to the twenty-seventh power number of atoms. You can calculate from this the number of universes within yourself for which you are responsible. How wonderful we are -- how supremely wonderful! You can follow this thought usefully in your meditations. It is a little elaborate for the outside world, but you can feel yourself as a center with almost interminable distances around you. This will stretch your consciousness, so that it extends its frontiers. You must throw out your frontiers indefinitely and conquer the intervening spaces as you throw out your frontiers. You think of yourselves in macrocosmic terms while you are living in a microcosmic environment. So you may move through the world as a king! This is very important; it is by Schopenhauer: "A man of mere talent comes at the right time. He hits a mark which his contemporaries can see, but cannot hit. The really brilliant man hits a mark his contemporaries cannot even see." Sometimes people have said to me: "why are not more great men attracted to Theosophy and the Theosophical Society?" Because the great men in the outer world are hitting the mark everybody can see, but nobody can hit, but in the Theosophical Society our business as pioneers is to hit the marks which other people cannot even see, but which we hope perhaps they can hear as we hit them, so that by hearing they may be attracted in that direction. The moment the outer world can see what we are hitting, we put down the hammer, run elsewhere and begin hitting away at some points they cannot see. We leave the other points to great men in the outer world; we in the meantime are making a noise over here; only we must be sure we are!

HERE AND THERE.

DR. GEORGE S. ARUNDALE

September 7. 1929.

Here are some little tabloid ideas with reference to the crying needs in every country.

1. "Greatness must know no anxiety."

It is one of the most dreadful things in the world that the great in every country are at the mercy of the public opinion, so when they have given to the country their very best, then the public does not care to see them any more. A famous example of what I mean is Ellen Terry. When old age or illness comes upon such people, society does not care how they live. Of course, people of extraordinary temperament tend to be extravagant, but great individuals in every department of life should be honored by the state and his or her greatness should be at the service of the state, without any anxiety on his or her part. This is very necessary, though it seems to be a counsel of perfection. They should not be at the mercy of a fickle people. They should ever be sure of recognition and support when they are no longer able to earn their living. They must not be at the mercy of public charity. I should like to see our countries keep a great "roll of honor" of citizens who are worthy of their country's respect, because they have rendered service in one or another of the great departments of the country's life, and are therefore given freedom from anxiety. The world wants today, more than anything else, great men and women.

2. "Childhood must know no fear."

3. "The aged must know no distress."

4. "Animals must know no cruelty."

5. "The law must know no favorites."

6. "Citizenship must know no sex."

7. "War must know no votaries."

8. "Pride must know no selfishness."

9. "The poor must know no despair."

10. "Health must know no obstacles."

11. "Women must know no dishonor."

Now I wish to read this charming article given me by a Young Theosophist.

FROM A YOUNG THEOSOPHIST.

Says some aged theosophist, "I'm going to give you a little talk this evening on how to hold the interest of young folks in your lodges." He informs you he has always been a child at heart and fully understands the dear young people! And the "dear young people" sit back and listen to what usually hasn't the least semblance to what they want in a lodge.

The gathering of the seventy-five or one hundred young theosophists at the recent World Congress plainly showed they did not care to relinquish their hold on the older lodges and form an organization of their own. However, these few brief notes may help the lodges, as suggestions from a young theosophist, for who can decide, but the young theosophist, what interests him most.

First, let me suggest there be as many free discussions as possible and as many open forums, in which every one in the lodge participates. Don't stick to the book all evening, with just a few remarks on the part of the president. What if it does take a few months longer to read the book! Encourage questions and answer them as well as possible. Many are the times I have asked a question and either because it was too trivial or too complicated, the president somehow managed to slide over it with the greatest deftness. Consequently I no longer ask questions.

Next, DON'T assume the patronizing attitude. There's nothing more disastrous. It would be well for the president to study the individuals of his lodge, both old and young. Some demand self-expression. Give them a chance to talk. The preparation of what they have to say will keep them keenly interested for many weeks. For the more retiring type, a kindly interest on the side would certainly be well. If possible, bring the various lodges together. Monotony of program cannot expect to hold anyone. Introduce topics of immediate interest to all, concerning the city, the state or national problems. What if they don't have anything to do with the third sub-race of the fourth root race! There will probably be plenty more interest. Don't have the too conventional "dark-brown" lodge room. If possible ~~dress~~ ^{dress} it so people like to come -- if for nothing else -- for its surroundings. And -- the last of the "don'ts" -- don't think your lodge or your president is an exception to these rules. There are no exceptions."

Remember one thing, all of you, which will rejoice all of you who are gray-haired. These young people everywhere are very uppish. They think they know far more than we do. They give us all kinds of advice. Well, I suppose we must endure it and I endure it gladly for one reason. Today you are old. Today they are young. In a few years' time they will be old and you will be young, and you will be able to say to them in the immediate future exactly what they are saying to you now. They will be the "old fogies, the "yesterdays," the "prehistoric peoples," and you will be and do all that they think wonderful today. Say to the young people, "Well, all right, remember the more you say today the more we shall say to you tomorrow, and furthermore we shall have added vitality because the world will have grown, and we will say in double measure what you say today!

FAREWELL ADDRESS.

GEOFFREY HODSON.

September 7, 1929.

I have been going back in thought this evening to the first theosophical days of H. P. B. and Col. Ocott, for it is they whom we ought to thank for this Summer School -- they and Those splendid Figures who stand behind them.

H. P. B. was often so poor that she had to make and sell cravats for the necessary dollars for daily bread, while she was founding the Theosophical Society. But behind her was the splendid Figure of her Guru, so strong, so calm, and so full of power, guiding and inspiring His pupils in the outer world. His brother, too, was there, Whom He has called the "Light of His Soul," the Master K. H., the Lord of Love to be -- a great Lord of Love already. Also came those other great ones from the Egyptian section of the Great White Brotherhood, the Master Serapis, the Master Hilarion and the younger Brethren of the Order. To all These we owe an immense debt of gratitude.

Those must have been wonderful days and sometimes I feel that I should like to have been there and to have shared some of the labors of that day. Should we have been strong enough to stand against the forces of materialism which were arrayed against the young movement? The forces of hatred, the beings who desire to stand against the progress of humanity must have seen what the work of the two founders would mean to our world and they must have attacked them over and over again; as far as we know they never faltered and the waves of hatred beat against them in vain.

I thought I felt the presence of H. P. B. during the World Congress. It was at that moment when Madame Kamensky stood up and the Russian National anthem was played. There was a very great outpouring of power at that moment and I thought I saw H. P. B. I thought she stood smiling down upon the great assembly of her people and upon the wonderful results of her work -- results which even in her most sanguine moments she could hardly have foreseen, America organized, seven thousand members and this magnificent headquarters, this and earlier Summer Schools; and the world being organized, splendid leaders appearing and tens of thousands studying and trying to live Theosophy. A wonderful result indeed of our founders' work

It must have been very lonely in those days. The doorway to the Sanctuary of the Temple of Wisdom had not been thrown open wide, as is now the case; H. P. B. and H. S. Olcott stood alone,

quite alone in the outer world. How wonderfully fortunate are we, her children, who have entered into the heritage which she prepared for us! How can we make the most of it? That seems to me to be the important thing -- how can we make the most of it and how can we be worthy of her and the Great Ones behind her and of the high privileges which we now continually receive?

It has been a wonderful privilege to have lived together here with one who is close to the Elder Brethren; to feel the Elder Brethren themselves very, very near as we have felt Them many times during the past week. Dr. Arundale has been and is opening the doors of the Sanctuary wider and wider and trying to draw us all into the Holy of Holies wherein he has learned to dwell. He must be hoping so much that we would all come forward ready and eager to enter upon the Path; hoping, I feel sure, that we shall all go back to our lodges filled with a new power and a new vision of our work, and with that humility which is one of the marks of his greatness, probably wondering if he has been doing the very best he could for each one of us.

What can we do to make the very most of these privileges? My thoughts go to that living map in the possession of the Hierarch which shows in light and color the place and condition of all the religious activities of the world; that map with the points of white light representing the Theosophical lodges and centers. And I think of the blazing light at Adyar and then of the other light at Sydney from which our Dean has come; that great center of the Manu, the Father of our race, over which the Dean of our Summer School has been given charge and which he has temporarily left to come in order to draw us closer to the Masters' feet. It seems to me that one of the next steps in the great Theosophical scheme which began with H. P. B. and has culminated in such an establishment as this lovely headquarters and an organized society with seven thousand brethren is that there must be more Sydneys and Adyars established in the world. I look for the appearance of the Sydney or Adyar of America. It must come. The Great White Brotherhood must have, it seems to me, a great and powerful occult center, perhaps many centers, established on this great continent. The potentiality of that center lies in every lodge. There is no reason whatever why any one of our lodges should not become one of those centers if we can but make that point of light which represents it on the occult map grow and shine so that it draws the power from within; then the Masters can fill it with Their energy and flood it with Their power; then we shall have begun to have made a spiritual center of our lodge, a place where other brethren still in the outer world can come and in their turn be drawn nearer to the Masters' feet.

I feel with the great help of our Dean we have established something very definite during this week together. I feel it partly as a family spirit, a tie with one another, a deep-rooted tie, probably a renewed tie from the past, not only with one another

but with our leader. So let us try and keep that family spirit -- that sense of unity with one another, with our leaders and with Those Who stand behind them; then I feel we shall have made this Summer School very well worthwhile; let us determine to turn our lodges into centers of light which can be offered to the Great Ones, and which under their inspiration can become great forces for the spiritualization of the American continent and race.

CLOSING ADDRESS.

DR. GEORGE S. ARUNDALE.

September 7, 1929.

It now falls to my lot to speak to you. First of all, I want to say how happy I have been to renew our acquaintance with America. One learns tremendously from every country one visits. To visit a foreign country is an act of readjustment. And one of the ways of coming closer to the Elder Brethren is foreign travel, provided you know how to travel. I have been tremendously helped by coming to the United States, for I have gained a wider and, I hope, a truer outlook and the nearer approach to reality which should come to everyone who is able to travel abroad and gain thereby an expansion of consciousness.

We are told in T. S. literature that initiations are expansions of consciousness. They are perhaps the larger expansions of consciousness leading up to those major expansions which are the outcome of these travelings and these adjustments of oneself to other surroundings, to other circumstances and to other conditions. Wherever I wander, I endeavor to unify myself with the soul of that country. I do not merely visit a country; I do not merely strive to understand that country, to read its literature, to talk to its citizens. I try to get behind the literature, to get behind the citizens, into the country's purpose. And when one travels as I have traveled more or less all over the world, enlargements of consciousness are inevitable, and those adjustments of consciousness are re-creations, a very definite and real refreshment, and I can say to you most truly that I shall return to my own special duty, which is Australia, not merely refreshed and re-created, but with a keener sense of the very work I have to do in Australia, from having come in contact with these different conditions, and having thus been refreshed. I perceive the nature of my own work in that far-off continent more clearly than I perceived it before. And so while we have had a happy time here together, and while you have been good enough to say to my Brethren and myself who have been speaking to you, that we have been really useful, remember that I at least, especially, am going back to Australia very, very definitely helped by you, all unconscious as you may be of the help you have given, and I trust that my service to my chiefs will be a wiser and more effective service because of this visit to the United States. And I therefore feel greatly privileged to have been here, and I do hope that sooner or later it may be possible for Rukmini and myself once again to return to you, far more, I think, for our own benefit, than for yours, al-

though, of course, one always hopes that one will be useful wherever one goes.

This, as it were, ends our Summer School. You will all be well advised to take the spirit of it with you wherever you go, and to be very, very worthy of the spirit in which we have lived all this time. You owe a great debt to the T. S., to the founders, to Wheaton. You will best pay that debt in theosophizing the United States and insuring to it that this great Headquarters is free from anxiety, free from financial difficulty, and able not merely to help the Society in the United States, as it already does, but to expand its usefulness and to make the Wheaton spirit felt throughout the length and breadth of this great Motherland.

My special exhortation to you at this time is never to forget Wheaton, wherever you go, and to inspire your brethren among whom you will be traveling now and then, to write your fine president, who has, I feel sure, a great burden to bear. It is a great burden, a great responsibility, to have such a Headquarters as this, to be the head of this very large center. So inspire your brethren now and then, among whom you may be dwelling, to write to him and ask him what are the things Wheaton needs, for although we speakers may have helped you, it has been Wheaton which has made that service possible. I think you should all conceive of yourselves as being Wheatonians, as having been privileged to live here at the center, at the heart of the section. Having had that privilege, you must carry away a sense of duty. Whatever you may be doing elsewhere to strengthen the Theosophical Society in all its various ramifications, remember Wheaton, as I shall try to remember Wheaton in very far-off Sydney. I can assure you that of the thoughts which it is my duty to direct here, there and elsewhere, I shall direct some very, very frequently to Wheaton, so that our center there and your center here may be linked together in the common service of Those to Whom both centers are consecrated.

And in Their name I give, as I may, to each one individually, Their blessing, Their encouragement, Their loving friendship, and I assure you that if you will serve the world a little, as They serve the world perfectly, in the future immediately awaiting you there shall be happiness and a peace that perhaps you have not so far known. May Their blessing rest upon you!

Note: Mrs. Arundale took with her the stenographic report of her talks, saying the manuscript would be mailed back from the Pacific island ports, but it did not arrive.

